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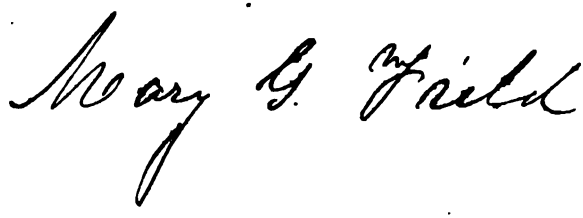

THE

DIVINE ATTRIBUTES

INCLUDING ALSO

THE DIVINE TRINITY

A TREATISE

ON THE

DIVINE LOVE AND WISDOM

AND

CORRESPONDENCE.

FROM THE "APOCALYPSE EXPLAINED" OF

EMANUEL SWEDENBORG.

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THE DIVINE TRINITY.

PART I.

THE DIVINE TRINITY.

THE first and primary thought, which opens heaven to man, is thought concerning God; the reason is, because God is the All of heaven, insomuch that whether we speak of heaven or of God it is the same thing; the divine (principles) which make the angels, of whom heaven consists, to be angels, taken together, are God; and hence it is, that thought concerning God is the first and primary of all thoughts which open heaven to man, for it is the head and sun of all truths and loves celestial and spiritual. But there is given the thought of light and there is given the thought of love; the thought of light alone being the knowledge that God is, which appears as acknowledgment, but still is not so. By the thought of light man hath presence in heaven, but not conjunction with heaven: for the light of thought alone, doth not conjoin, but exhibits man present to the Lord and to the angels, inasmuch as that light is like winter-light, in which man sees with equal clearness as in summer-light, but which nevertheless doth not conjoin itself to the earth, nor to any tree, shrub, flower, or grass: every man, also, hath implanted in him the faculty of

thinking about God, and, likewise, of understanding those things which are of God, by virtue of the light of heaven; but the thought alone of that light, which is intellectual thought, merely constitutes his presence before the Lord and before the angels, as was said above. When man is in intellectual thought alone concerning God and concerning those things which are of God, he then appears to the angels from afar as an image of ivory or of marble, which can walk and utter sounds, but in the face and sound of which there is as yet no life; and so, likewise, he appears to the angels, comparatively, as a tree in time of winter, with naked branches without leaves, of which, nevertheless, some hope is cherished, that it will be covered with leaves, and afterwards with fruits, when the heat adjoins itself to light, as is the case in time of spring. As thought concerning God primarily opens heaven, so thought against God primarily closes heaven.

Thought concerning one God opens heaven to man, because there is but one God: on the other hand, thought concerning several Gods closes heaven, since the idea of several Gods destroys the idea of one God. Thought concerning the true God opens heaven, for heaven and all that belongs to it is from the true God: on the other hand, thought concerning a false God closes heaven, for no other God but the true God is acknowledged in heaven. Thought concerning God, Creator, Redeemer, and Illustrator, opens heaven, for this trinity is of the one true God; also, thought concerning God infinite, eternal, uncreate, omnipotent, omnipresent, and omniscient, opens heaven, for these are attributes of the essence of the one and true God: on the other hand, thought

concerning a living man as a God, of a dead man as a God, and of an idol as a God, closes heaven, because they are not omniscient, omnipresent, omnipotent, uncreate, eternal, and infinite, neither from them was creation and redemption, nor from them is illustration. Thought concerning God as a man, in whom is a divine trinity, viz. what is called Father, Son, and Holy Spirit, opens heaven: on the other hand, thought concerning God as not a man, which thought is apparently presented as a little cloud, or as nature in her smallest principles, closes heaven: for God is a man, as the universal angelic heaven in its complex is a man, and every angel and every spirit is thence a man: therefore, thought concerning the Lord, as being the God of the universe, opens heaven: for the Lord saith, "*The Father hath given all things into the hand of the Son*," John iii. 35. "*The Father hath given to the Son power over all flesh*," John xvii. 2. "*All things are delivered to Me by the Father*," Matt. xi. 27. "*All power is given to Me in heaven and in earth*," Matt. xxviii. 18. From these considerations it is evident, that man without the idea of God, such as it is in heaven, cannot be saved: the idea of God in heaven is the Lord; for the angels of heaven are in the Lord, and the Lord in them; wherefore, to think of any other God than the Lord, is to them impossible; see John xiv. 20, 21. Allow me to add, that the idea of God as a man, is engrafted from heaven in every nation throughout the universal terrestrial globe, but, what I lament, is destroyed in Christendom: the causes will be shown below.

The thought alone that God is, and that the Lord is the God of heaven, opens, indeed, heaven, and exhibits

man present there, yet so lightly, that he is almost unseen, appearing afar off as in the shade; but in proportion as his thought becomes more full, more true, and more just, concerning God, in the same proportion he appears in light: the thought is rendered more full by the knowledges of truth, which are of faith, and of good, which are of love, derived from the Word; for all things which are from the Word are divine, and divine things taken together are God. The man who only thinks that God is, and thinks nothing about his quality, is as one who thinks that the Word is, and that it is holy, yet knows nothing of its contents; or who thinks that the law is, and knows nothing of what is contained in the law; when yet the thought of what God is, is so large, that it fills heaven, and constitutes all the wisdom in which the angels are principled, which is ineffable, for in itself it is infinite, because God is infinite. The thought that God is, derived from His quality, is what is meant in the Word by the name of God.

It was said, that man hath thought from light, and that he hath thought from love, and that thought from light makes the presence of man in heaven, but thought from love makes the conjunction of man with heaven: the reason is, because love is spiritual conjunction: hence it is, that when the thought of the light of man becomes the thought of his love, man is introduced into heaven as to a marriage; and so far as love in the thought from light is the primary agent, or leads the thought, so far man enters heaven as a bride the bride-chamber, and is married; for in the Word the Lord is called the bridegroom and husband, and heaven and the church the bride and wife; by being married, is meant to be con-

joined to heaven in some society thereof, and he is so far conjoined to it, as he hath procured to himself, in the world, intelligence and wisdom from the Lord, by the Word, thus so far as by divine truths he hath learned to think that God is, and that the Lord is that God; but he who thinks from few truths, thus from little intelligence, whilst he thinks from love, is conjoined indeed with heaven, but in its more ultimate principles. By love is meant love to the Lord, and by loving the Lord is not meant to love the Lord as a person, since by this love alone, man is not conjoined with heaven, but by the love of the divine good and divine truth, which are the Lord in heaven and in the church; and those two principles are not loved by knowing them, thinking them, understanding them, and speaking them, but by willing and doing them, for this reason, because they are commanded by the Lord, and hence, because they are of use: nothing is full until it is done, and what is done is the end, and the end is that for the sake of which the love is cherished; wherefore, from the love of willing and doing something exists the love of knowing, of thinking, of understanding it. Tell me why you are desirous to know and understand any thing, except for the sake of the end which you love; the end which is loved is the deed: if you say, for the sake of faith, it may be replied, that faith alone, or merely of the thought, without actual faith, which is deed, is a nonentity. You are very much deceived if you fancy that you believe in God, whilst you are not doing the things which are of God; for the Lord teacheth in John, "*He that hath My precepts and doeth them, he it is who loveth Me, and I will make My abode with him; but he who loveth Me not, keepeth not My*

words," xiv. 21, 24. In a word, to love and to do are one; wherefore, in the Word, where mention is made of loving, doing is understood, and where mention is made of doing, loving is also understood; for what I love, this I do.

There is given the thought of light concerning God, and concerning things divine, which in heaven are called celestial and spiritual, in the world ecclesiastical and theological, and there is given the thought not of light concerning them. The thought not of light appertains to those who know those things and do not understand them; such are all at this day, who are willing that the understanding be kept under the obedience of faith; yea, that what is not intelligible should be believed, saying, that intellectual faith is not true faith; but these are they who are not in the genuine affection of truth, from an interior principle, and, consequently, are not in any illustration, whilst several of them are in the conceit of their own intelligence, and in the love of domineering by the holy things of the church over the souls of men; not aware that truth wills to be in the light, since the light of heaven is divine truth, and that the understanding truly human is affected by that light, and sees from it, and if it did not see, it would be the memory that hath faith, and not the man; and such faith is blind, because without an idea from the light of truth, for the understanding is the man, and the memory is introductory. If what is not intelligible is to be believed, man, like a parrot, might be taught to speak and to remember, even that there is sanctity in the bones of the dead and in sepulchres, that carcases do miracles, that man will be tormented in purgatory if he doth not con-

secrate his wealth to idols or monasteries, that men are Gods, because heaven and hell are in their power; not to mention other similar articles of faith, which man must believe from a blind faith and from a closed understanding, and thus from the light of both extinguished. But be it known, that all the truths of the Word, which are the truths of heaven and of the church, may be seen by the understanding, in heaven spiritually, in the world rationally; for the understanding truly human is the very sight itself of those things, being separated from what is material, and when it is separated, it sees truths as clearly as the eye sees objects; it sees truths as it loveth them, for as it loveth them it is illustrated. The angels have wisdom in consequence of seeing truth; wherefore, when it is said to any angel, that this or that is to be believed although it is not understood, the angel replies, do you suppose me to be insane, or that yourself are a god whom I am bound to believe? If I do not see, it may be something false from hell.

We now proceed to the doctrine of the Trinity, which was written by Athanasius, and confirmed by the council of Nice. This doctrine is such, that whilst it is being read it leaves a clear idea that there are three persons, and hence that there are three unanimous Gods, but an obscure idea that God is one; when yet, as was above said, the idea of thought concerning one God primarily opens heaven to man; and, on the other hand, the idea of three Gods closes heaven. That the above Athanasian doctrine, on its being read, leaves a clear idea that there are three persons, and hence that there are three unanimous Gods, and that this unanimous

Trinity is all that gives birth to the thought that there is one God, let every one decide from the examination of his own thoughts on the occasion; for it is said, in the Athanasian creed, in express words, "*There is one person of the Father, another of the Son, and another of the Holy Spirit. The Father is uncreate, infinite, eternal, omnipotent, God, Lord, so likewise is the Son, and so likewise is the Holy Spirit. Also, the Father was made and created of none, the Son was born of the Father, and the Holy Spirit proceedeth from both. Thus there is one Father, one Son, and one Holy Spirit. And in this Trinity all the three persons are together eternal, and are altogether equal.*" From these words it is impossible for any one to think otherwise than that there are three Gods; neither could Athanasius think otherwise, nor also the Nicene council, as it is evident from these words inserted in the doctrine: "*As we are obliged by the Christian verity to acknowledge every person by himself to be God and Lord, yet are we forbidden by the catholic religion to say there be three Gods and three Lords:*" which cannot be understood in any other sense, than that it is allowable to acknowledge three Gods and Lords, but not to name them: or that it is allowable to think of three Gods and Lords, but not to say that there are three Gods and Lords.

That the doctrine of the Trinity, which is called the Athanasian Creed, on its being read, leaves an obscure idea that God is one, and so obscure as not to remove the idea of three Gods, may be manifest from this consideration, that the doctrine makes one God of three, by unity of essence, saying, "*This is the Christian faith, that we worship one God in Trinity, and Trinity in Unity, nei-*

ther commixing the persons, nor separating the essence?" and afterwards, "*Thus the Unity in Trinity, and the Trinity in Unity is to be worshiped.*" These things are said, to remove the idea of three Gods; but they do not affect the understanding in any other way than by suggesting that there are three persons, yet one divine essence to all; thus by divine essence is there meant God, when yet essence, as also divinity, majesty and glory, which are also mentioned, is a predicate, and God, as being a person, is the subject; wherefore to say that essence is God would be like saying that a predicate is a subject, when yet essence is not God, but is of God, as likewise majesty and glory are not God, but are of God, as a predicate is not a subject, but is of a subject: hence it is evident that the idea of three Gods as three persons is not hereby removed. This may be illustrated by a comparison: let it be supposed, that there are three rulers in one kingdom of equal power, and that every one is called king; in this case, if power and majesty is meant by king, they may, if it be so commanded, be called and said to be king, yet not easily one king; but whereas it is person which is meant by king, it is impossible, whatever mandate they may issue to that effect, that three kings can be conceived to be one king: wherefore, if they should say to you, speak to us with the same freedom with which you think, you would undoubtedly, thus express yourself; ye are kings, also ye are majesties; if you should reply, I think as I speak in obedience to the mandate, you are deceived, because you either stimulate or compel yourself, and if you compel yourself, your thought is not left to itself, but inheres in the speech. That this is the case, was seen also by Athanasius,

wherefore he explains the above words by the following: "*As we are obliged by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say that there are three Gods and three Lords;*" which words cannot be understood as conveying any other meaning, than that it is allowable to acknowledge three Gods and Lords, but not to name them; or that it is allowable to think of three Gods and Lords, but not to say so, because it is contrary to the Christian faith; in like manner, that it is allowable to acknowledge and think of three infinites, eternals, uncreates, and omnipotents, because there are three persons, but not to talk of three infinities, eternals, uncreates, and omnipotents, but only one. The reason why Athanasius added the above quoted words to the rest is, because no one can think otherwise, not even himself, yet every one can speak otherwise, and that every one ought to speak so, because it is taught by the Christian religion, that is, from the Word, that there are not three Gods, but that there is one God. Moreover, the property which is adjoined to each person as his special attribute, as creation to the Father, redemption to the Son, and illustration to the Holy Spirit, is not thus one and the same with the three persons, and yet each property enters the divine essence, for creation is divine, redemption is divine, and illustration is divine. Moreover, what man thinks that the *Trinity in Unity and Unity in Trinity is to be worshiped, neither commixing the persons, nor separating the essence*, who is desirous to turn the idea of three Gods into the idea of one God? How impossible is it for any one to do this, by any power of metaphysics which transcends

the apprehension! The simple are utterly incapable of doing it; but the learned hurry it over, saying with themselves, this is my doctrine and faith concerning God; nor do they hence retain anything else in the memory from an obscure idea, or anything else in the idea from the memory, than that there are three persons and one God; and every man out of three makes one in his own way, but this only when he speaks and writes, for whilst he thinks, he cannot think otherwise than of three, and one from the unanimity of three, and, in several instances, not even from that unanimity. But attend, my reader, and do not say to yourself, that these things are too harshly and too boldly spoken against the faith universally received concerning the triune God; for, in the following pages, you will see, that all and singular the things which are written in the Athanasian creed, are in agreement with the truth, if only, instead of three persons, one person be believed in, in whom is a trinity.

Another point which the Athanasian doctrine teaches, is, that in the Lord there are two essences, the Divine and the Human; and in that doctrine the idea is clear that the Lord has a Divine principle and a Human, or that the Lord is God and man; but the idea is obscure, that the Divine principle of the Lord is in the Human, as the soul is in the body. The clear idea, that the Lord hath a Divine principle and a Human, is drawn from these words: "*The true faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man; God of the substance of the Father born before the world; perfect God and perfect man, consisting of a reasonable soul. Equal to the Father as to the*

Divine principle, and inferior to the Father as to the Human principle:" here stops the clear idea, nor does it go further, because from what follows it becomes an obscure idea, and the things which are of an obscure idea, inasmuch as they do not enter the memory from enlightened thought, do not gain a place there, except among such things as are not of the light, which things, since they do not appear before the understanding, hide themselves, nor can they be called forth from the memory together with those things which are of the light. The point in that doctrine which is an obscure idea, is, that the Divine principle of the Lord is in his Human principle, as the soul is in the body; for on this subject it is thus said: "*Who, although he be God and man, yet they are not two, but one Christ; one altogether by unity of person; since as the reasonable soul and the body are one man, so God and man is one Christ;*" the idea contained in these words in itself, indeed, is clear, but still it becomes obscure by the following words: "*One, not by conversion of the Divine essence into the Human, but by assumption of the Human essence into the Divine; one altogether, not by commixture of essence, but by unity of person.*" Inasmuch as a clear idea prevails over an obscure idea, therefore most people, both simple and learned, think of the Lord as of a common man, like unto themselves, and in such case, they do not think at the same time of his Divine principle; if they think of the Divine principle, then they separate it in their idea from the Human, and thereby also infringe the unity of person: if they are asked, where is His Divine principle? they reply, from their idea, in heaven with the Father; the reason why they so reply and so perceive, is, because

they find a repugnance to think that the Human principle is Divine, and thus together with its Divine principle in heaven, not aware, that whilst in thought they thus separate the Divine principle of the Lord from his Human, they not only think contrary to their own doctrine, which teaches that the Divine principle of the Lord is in His Human, as the soul in the body, also, that there is unity of person, that is, that they are one person, but also, they charge that doctrine undeservedly with contradiction or fallacy, in supposing, that the Human principle of the Lord, together with the rational soul, was from the mother alone, when yet every man is rational by virtue of the soul, which is from the father. But that such thought hath place, and such a separation, follows also from the idea of three Gods, from which idea it results, that His Divine in the Human is from the Divine of the Father, who is the first person, when yet it is His own proper Divine which descended from heaven and assumed the Human. If man doth not rightly perceive this, he may possibly be led to suppose, that his begetting Father was not one Divine, but threefold, which yet cannot be received with any faith. In a word, they who separate the Divine from His Human, and do not think that the Divine is in His Human as the soul in the body, and that they are one person, may fall into erroneous ideas concerning the Lord, even into an idea as of a man separated from a soul; wherefore, take heed to yourselves, lest you think of the Lord as of a man like yourself, but rather think of the Lord as of a man who is a God. Attend, my reader! when you are perusing these pages, you may be led to suppose, that you have never, in thought, separated the Divine of the

Lord from His Human, thus neither the Human from the Divine; but, I beseech you, consult your thought, when you have determined it to the Lord, whether you have ever considered, that the Divine of the Lord is in His Human as the soul in the body? Rather have you not thought, yea, if you are now willing to make the inquiry, do not you at present think, of His Human separately, and of His Divine separately? And when you think of His Human, do not you conceive it to be like the human principle of another man, and when of His Divine do not you conceive it, in your idea, to be with the Father? I have questioned great numbers on this subject, even the rulers of the church, and they have all replied that it is so; and when I have said, that yet it is a tenet taught in the Athanasian creed, which is the very doctrine of their church concerning God and concerning the Lord, that the Divine of the Lord is in His Human as the soul in the body, they have replied, that they did not know this: and when I have recited these words of the doctrine, "*Our Lord Jesus Christ the Son of God, although He be God and man, yet they are not two but one Christ; one altogether by unity of person; since as the reasonable soul and body are one man, so God and man is one Christ;*" they were then silent, and confessed afterwards, that they had not noted these words, being indignant at themselves for having so hastily, and with so careless an eye, examined their own doctrine: on this occasion, some of them departed from their mystic union of the Divine of the Father with the Human of the Lord. That the Divine is in the Human of the Lord, as the soul in the body, the Word teaches and testifies in Matthew and in Luke; in Matthew thus:

"*Mary being betrothed to Joseph, before they came together, was found to be with child by the Holy Spirit: and an angel said to Joseph in a dream, fear not to take Mary for thy bride, for that which is conceived in her is from the Holy Spirit. And Joseph knew her not until she brought forth her first-born Son, and she called his name Jesus,*" i. 18, 20, 25: and in Luke: "*The angel said to Mary, behold thou shalt conceive in the womb, and bring forth a son, and shalt call his name Jesus. Mary said to the angel, how shall this thing be, since I know not a man; the angel said in reply, the Holy Spirit shall come upon thee, and the virtue of the Highest shall overshadow thee, whence the Holy Thing which is born of thee shall be called the Son of God,*" i. 31, 32, 34, 35: from which words it is evident, that the Divine was in the Lord from conception, and that it was his life from the Father, which life is soul. We shall now proceed to show, that even the things contained in the Athanasian doctrine, which give an obscure idea of the Lord, are in agreement with the truth, when the trinity, viz. Father, Son, and Holy Spirit, is conceived and believed to be in the Lord as in one person: Without such thought and faith, it may be said, that Christians, in contradiction to all people and nations in the universal globe, who have rationality, worship three Gods; as indeed it is asserted by these people and nations; when yet the Christian orb both may and ought to excel all others in the brightness of the doctrine and faith, that God is one both in essence and person.

It hath been shown, that the doctrine of faith, which hath its name from Athanasius, leaves a clear idea, whilst it is reading, that there are three persons, and hence that there are three unanimous Gods, and an ob-

scure idea that God is one, and so obscure, that it doth not remove the idea of three Gods: and further, that the same doctrine leaves a clear idea that the Lord hath a Divine and a Human, or that the Lord is God and Man, but an obscure idea that the Divine and Human of the Lord are one person, and that His Divine is in His Human as the soul in the body. It hath been also said, that nevertheless, all things contained in that doctrine, from beginning to end, both such as are clear and such as are obscure, agree and coincide with the truth, if instead of saying that God is one in essence and three in person, it be believed, as the real truth is, that God is one both in essence and in person. There is a trinity in God, and there is also unity; that there is a trinity may be manifest from the passages in the Word where mention is made of the Father, Son and Holy Spirit; and that there is unity, from the passages in the Word, where it is said that God is one. The unity in which is a trinity, or the one God in whom is a three-fold [principle,] is not given in the Divine which is called the Father, nor in the Divine which is called the Holy Spirit, but in the Lord alone; for in the Lord alone there is a threefold [principle], viz. the Divine which is called Father, the Divine Human which is called Son, and the Divine Proceeding which is the Holy Spirit; and this trine is one, because it is of one person, and may be called a triune. In what now follows, may be seen the agreement of all things of the Athanasian doctrine with what is here asserted: *First*, concerning the trinity: *Secondly*, concerning the unity of person in the Lord: *Thirdly*, that it hath come to pass of the divine providence, that that doctrine was so written, that although it disagrees

still it agrees with the truth. *Afterwards*, in general, will be proved the trine (or three-fold principle) in the Lord: and next, specifically, that the Divine, which is called the Father, is He, that the Divine which is called the Son, is He, and that the Divine, which is called the Holy Spirit, is He.

We shall now proceed to the agreement of all things of the Athanasian doctrine with this truth, that God is one both in essence and person, in whom is a trinity (trinum); and to establish and prove this agreement, it may be expedient to proceed in the following order. The Athanasian doctrine first teacheth thus: "*The Catholic faith is this, that we worship one God in trinity, and trinity in unity, neither commixing the persons nor separating the essence:*" these words, when instead of three persons one person is understood, in whom is a trinity (*trinum*), are in themselves truth, and are perceived by a clear idea thus: "The Christian faith is this, that we worship one God, in whom is a trinity, and a trinity in one God; and that the God, in whom is a trinity, is one person, and that the trinity (*trinum*) in God is one essence: thus there is one God in trinity, and trinity in unity, neither are the persons commixed, nor the essence separated:" that the persons are not commixed, nor the essence separated, will appear more clearly from what now follows. The Athanasian doctrine further teaches, "*Since there is one person of the Father, another of the Son, another of the Holy Spirit, but the Divinity of the Father, of the Son, and of Holy Spirit, is one and the same, the glory equal:*" in this case, also, when instead of three persons one person is understood, in whom is a trinity, the words are in themselves truth,

and in a clear idea are perceived thus: "the trinity (*trinum*) in the Lord, as in one person, is the Divine which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit; but the Divinity or divine essence of the three is one, the glory equal." Again: "*Such as the Father is, such is the Son, and such is the Holy Spirit.*" These words, in such case, are perceived thus: "Such as the Divine is which is called the Father, such is the Divine which is called the Son, and such is the Divine which is called the Holy Spirit." And further: "*The Father is uncreate, the Son is uncreate, and the Holy Spirit is uncreate: the Father is infinite, the Son is infinite, and the Holy Spirit is infinite; the Father is eternal, the Son is Eternal, the Holy Spirit is eternal; nevertheless, there are not three eternals, but one eternal; and there are not three infinites, but one infinite; neither are there three uncreated, but one uncreated: as the Father is almighty, the Son almighty, and the Holy Spirit almighty, and yet there are not three almighties, but one almighty:*" when, instead of three persons, one person is understood, in whom is a trinity, then also these words are in themselves truth, and in a clear idea are perceived thus: "as the divine in the Lord, which is called the Father, is uncreate, infinite, omnipotent, so the Divine Human which is called the Son, is uncreate, infinite, omnipotent, and so the Divine, which is called the Holy Spirit, is uncreate, infinite, and omnipotent; but these three are one, because the Lord is one God, both in essence and person, in whom is a trinity, (*trinum*). In the Athanasian doctrine are also the following words: "*As the Father is God, the Son also is God, and the Holy Spirit is*

God, nevertheless there are not three Gods, but one God. So the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, yet there are not three Lords, but one Lord:" in this case, also, when instead of three persons one person is understood, in whom is a trinity, the words are perceived in a clear idea thus: "that the Lord from his Divine which is called the Father, from his Divine Human which is called the Son, and from his Divine Proceeding which is called the Holy Spirit, is one God and one Lord, since the three Divine [principles] called by the names of Father, Son, and Holy Spirit, are in the Lord, one in essence and in person." Further: "*Forasmuch as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, still by the catholic religion we are forbidden to say there be three Gods and three Lords:*" (in other copies thus: "As we are bound by the Christian truth to acknowledge every person to be God or Lord, so we cannot in Christian faith make mention of three Gods or three Lords:") these words cannot be otherwise understood, than that by the Christian verity we must needs acknowledge and think that there are three Gods and three Lords, but that still it is not allowable, by the Christian faith and religion, to say and to name three Gods or three Lords; as is also the case, for the generality think of three Gods who are unanimous, and hence they call them a unanimous trinity, but still they are bound to say one God; nevertheless, on the idea that there are not three persons, but one person, then, instead of the above words, which ought to be taken away from the Athanasian doctrine, may be substituted the following: "When we acknowledge a trinity (*trinum*) in the

Lord, then it is from truth, and thereby from the Christian faith and religion, that we acknowledge both with the lips and the heart one God and one Lord;" for, if it was allowed to acknowledge and think of three, it would be allowed also to believe in three, for believing or faith is of the thought and acknowledgment, and hence of the speech, and not of the speech separate from thought and acknowledgment. Afterwards follow these words: "*The Father was made of none, neither created nor born: the Son is of the Father alone, not made, nor created, but born: the Holy Spirit is of the Father and of the Son, not made, nor created, nor born, but proceeding. Thus there is one Father not three Fathers, one Son not three Sons, one Holy Spirit, not three Holy Spirits:*" these words agree altogether with the truth, if only instead of the Father we understand the Divine of the Lord which is called the Father, instead of the Son, His Divine Human, and instead of the Holy Spirit, His Divine Proceeding; for from the Divine which is called the Father was born the Divine Human which is called the Son, and from both proceeds the Divine which is called the Holy Spirit: but, concerning the Divine Human we shall speak more specifically in what follows. From these considerations it is now evident, that the Athanasian doctrine agrees with the above truth, that God is one both in essence and in person, provided that instead of three persons be understood one person, in whom is the trinity (*trinum*), which is called Father, Son, and Holy Spirit. In the following article, a like agreement will be established concerning unity of person in the Lord.

We now proceed to the agreement of the Athanasian

doctrine with this truth, that the Human of the Lord is divine by virtue of the Divine which was in Him from conception. That the Human of the Lord is divine, appears, indeed, as if not grounded in the Athanasian doctrine, but still it is, as is evident from these words in the doctrine: "*Our Lord Jesus Christ, the Son of God, is God and Man. Who, although God and Man, yet are not two but one Christ; one altogether by unity of person* (or as others express it, *because they are one person*); *since as the rational soul and body are one man, so God and Man is one Christ:*" now, whereas the soul and body are one man, and hence one person, and such as the soul is such is the body, it follows, that since His soul from the Father was divine, the body also, which is His Human, is divine. He did, indeed, assume a body or human from the mother, but this He put off in the world, and put on a Human from the Father, and this is the Divine Human. It is said in the doctrine, "*Equal to the Father as to the Divine, inferior to the Father as to the human:*" this, likewise, agrees with the truth, provided that the human from the mother be meant. In the doctrine, also, it is said, "*God and man is one Christ, one, not by conversion of the divine substance into the human, but by taking of the human substance into the divine: one altogether, not by commixture of substance, but by unity of person:*" these words, likewise, agree with the truth, since the soul doth not convert itself into body, nor commix itself with body so as to become body, but takes body to itself: thus soul and body, although they be two distinct things, are still one man, and, with respect to the Lord, one Christ, that is, one Man who is

God. More will be said on the Divine Human of the Lord in what follows.

That all and singular things of the Athanasian doctrine, concerning the trinity and concerning the Lord, are truth, if only instead of three persons be understood one person in whom is a trinity, and it be believed that the Lord is that person, hath come to pass by the divine providence of the Lord; for unless they had accepted a trinity of persons at that time, they would have become either Arians or Socinians, and hence the Lord would have been acknowledged as a mere man only, and not a God, whereby the Christian church would have perished, and heaven would have been closed to the man of the church; for no one is conjoined with heaven, and admitted after death into heaven, unless in the idea of his thought he sees God as a man, and at the same time believes God to be one both in essence and person; by this belief the gentiles are saved; and unless he acknowledges the Lord, His Divine and His Human, by which acknowledgment a man of the Christian church is saved, provided he lives at the same time a Christian life. That the doctrine concerning God and the Lord, which is the primary of all doctrine, was so conceived by Athanasius, came to pass of divine permission; for it was foreseen by the Lord, that the Roman Catholics would not otherwise have acknowledged the Divine of the Lord; wherefore, also, even to this day, they separate His Divine from His Human; and the Reformed would not have seen the Divine in the Human of the Lord, for they who are in faith separate from charity, do not see it; still they both of them acknowledge the Divine of the Lord in a trinity of persons. Neverthe-

less, that doctrine, which is called the Athanasian creed, by the divine providence of the Lord was so written, that all things contained therein are truths, provided that instead of three persons one person be assumed in whom is a trinity, and it be believed that the Lord is that person: It is also of providence that they are called persons, for a person is a man, and a divine person is God who is a Man. This is revealed at this day for the sake of the New Church, which is called the Holy Jerusalem.

That in the Lord there is a trinity (*trinum*), the Divine Itself which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit, may be manifest from the Word, from the divine essence, and from heaven. From the Word, where the Lord Himself teaches, that the Father and He are one, and that the Holy Spirit proceeds from Him and from the Father; also, where the Lord teaches, that the Father is in Him and He in the Father, and that the Spirit of Truth, which is the Holy Spirit, doth not speak from Himself but from the Lord: in like manner, from passages in the old Word, where the Lord is called Jehovah, the Son of God, and the Holy One of Israel. From the divine essence, whence it appears, that one Divine by itself is not given, but must be trine; this trine consists of esse, existere, and proceeding; for esse must needs exist, and when it exists must proceed that it may produce; and this trine is one in essence and one in person, and is God. This may be illustrated by comparison; an angel of heaven is trine and thereby one; the esse of an angel is that which is called his soul, and his existere is that which

is called his body, and the proceeding from both is that which is called the sphere of his life, without which an angel neither exists nor is. By this trine an angel is an image of God, and is called a son of God, and also an heir, yea, also a god; nevertheless, an angel is not life from himself, but is a recipient of life, God alone being life from Himself. From heaven; because the trine Divine which is one in essence and in person, is such in heaven; for the Divine which is called the Father, and the Divine Human which is called the Son, appears there, before the angels, as a sun, and the Divine Proceeding thence as light united to heat, the light being divine truth, and the heat being divine good: thus, the Divine which is called the Father, is the divine esse; the Divine Human which is called the Son, is the divine existere from that esse; and the Divine which is called the Holy Spirit is the Divine Proceeding from the divine existere and from the divine esse. This trine is the Lord in heaven; His divine love is what appears as a sun there.

It was said, that one Divine by itself is not given, but that it must be trine, and that this trine is one God in essence and in person: if it be now asked, what sort of trine God had, before the Lord assumed the Human and made it divine in the world? It is answered, God was then in like manner a man, and He had a Divine, a Divine Human, and a Divine Proceeding; or a divine esse, a divine existere, and a divine procedere; for, as was said, God without a trine is not given; but the Divine Human at that time was not divine even to ultimates; the ultimates are what are called flesh and bones; these also were made divine by the Lord, when He was

in the world. This was accessary; and this now is the Divine Human appertaining to God: this, likewise, may be illustrated by this comparison: every angel is a man, having a soul, having a body, and having a proceeding principle, but still, he is not thus a perfect man, for he hath not flesh and bones, as a man in the world has. That the Lord made His Human divine even to its ultimates, which are called flesh and bones, He Himself manifests to the disciples, who believed that they saw a spirit when they saw Him, saying, "*See My hands and My feet that it is I Myself; handle Me and see, for a spirit hath not flesh and bones as ye see Me have,*" Luke xxiv. 39: from which it follows, that God now is more a man than the angels. Comparison hath been made with an angel and with a man; nevertheless, it is to be understood, that God has life in Himself, but an angel hath not life in himself, for he is a recipient of life. That the Lord as to each principle, the Divine and the Divine Human, is life in himself, He Himself teaches in John: "*As the Father hath life in Himself, so hath He given to the Son to have life in Himself,*" v. 26: by Father, in this passage, the Lord means the Divine in Himself; for in other passages He says, that "the Father is in Him, and that the Father and He are one."

Some, in the Christian world, have formed to themselves an idea of God as of some universal principle; some, as of nature in her inmost principles; some, as of a cloud in some space of æther; some, as a bright ray of light; and some, no idea at all; whilst a few have formed an idea of God as of a man, when yet God is a man. Several causes have operated to excite such ideas of God in Christians: the first is, because from their doctrine

they believe in three divine persons distinct from each other, in the Father as an invisible God, in the Lord also, but as to His Human not God. The second is, that they believe God to be a spirit, and they conceive of a spirit as of wind, as of air or æther, when yet every spirit is a man. The third is, that Christians, in consequence of their faith alone without life, have been rendered worldly, and from self-love corporeal; and the worldly and corporeal man doth not see God except from space, thus as the inmost principle in the universe, consequently as extended, when yet God is not to be seen from space, for there is no space in the spiritual world, space in that world being only an appearance grounded in what is like it. Every sensual man sees God in like manner, because he thinks little above speech, and the thought of speech says to itself, "What the eye sees and the hand touches, this I know is," and all other things it dissipates, as if they were only things to be talked of. These are the causes why in the Christian world there is no idea of God as a man. That there is no such idea, yea, that there is a repugnance to it, you may know from examining yourself, and thinking of the Divine Human, when yet the Human of the Lord is Divine. Nevertheless, the above ideas of God do not appertain so much to the simple, as to the intelligent; for many of the latter are blinded by the conceit of their own intelligence, and are hence infatuated by science, according to the Lord's words, Matthew xi. 25: xiii. 13, 14, 15. But let them know, that all who see God as a man, see Him from the Lord, the rest from themselves; and they who see from themselves, do not see.

But I will relate what must needs seem wonderful:

every man, in the idea of his spirit, sees God as a man, even he who in the idea of his body sees Him like a cloud, a mist, air, or æther, even he who hath denied that God is a man: man is in the idea of his spirit when he thinks abstractedly, and in the idea of his body when he thinks not abstractedly. That every man in the idea of his spirit sees God as a man, hath been made evident to me from men after death, who are then in the ideas of spirit; for men after death become spirits, in which case, it is impossible for them to think of God otherwise than as of a man: the experiment was made whether they could think otherwise, and for this purpose they were let into the state in which they were in the world, and then they thought of God, some as of the universe, some as of nature in her inmost principles, some as of a cloud in the midst of æther, some as a bright ray of light, and some in other ways; but, instantly, when they came out of that state into a state of spirit, they thought of God as of a man. But evil spirits, who in the world have denied God, deny Him also after death; nevertheless, instead of God they worship some spirit, who, by diabolical arts, gains ascendancy over the rest. It was said, that to think of God as a man is implanted in every spirit: that this is effected by an influx of the Lord into the interior of their thought, is evident from this consideration: the angels of all the heavens acknowledge the Lord alone; they acknowledge His Divine which is called the Father, they see His Divine Human, and they are in the Divine Proceeding, for the universal angelic heaven is the Divine Proceeding of the Lord; an angel is not an angel from anything of his own, but

from the Divine which he receives from the Lord; hence they are in the Lord, and therefore, when they think of God, they cannot think of any other than of the Lord, in whom they are, and from whom they think. Add to this, that the universal angelic heaven in its complex, before the Lord, is as one man, which may be called the Grand Man; wherefore the angels in heaven are in the man, who is the Divine Proceeding of the Lord, as was said; and since their thoughts have a direction according to the form of heaven, therefore when they think of God, they cannot think otherwise than of the Lord. In a word, all the angels of the three heavens think of God as of a man, nor can they think otherwise, since if they were disposed to do so, thought would cease, and they would fall down from heaven. Hence now it is, that it is implanted in every spirit, and also in every man, when he is in the idea of his spirit, to think of God as a man.

It was in consequence of the above implanted principle, that the most ancient people, more than their posterity, worshipped God visible under a human form: that they also saw God as a man, the Word testifies, as concerning Adam, that he heard the voice of Jehovah walking in the garden; concerning Moses, that he spake with Jehovah mouth to mouth; concerning Abraham, that he saw Jehovah in the midst of three angels; and that Lot spoke with two of them; Jehovah was also seen as a man by Hagar, by Gideon, by Joshua, by Daniel as the Ancient of Days and as the Son of Man; in like manner He was seen by John as the Son of Man in the midst of seven candlesticks, also by the other prophets. That it was the Lord who was seen by them, He him-

self teaches where he saith, "*That Abraham exulted to see his day, and that he saw and rejoiced,*" John viii. 56: also, "*That He was before Abraham was,*" ver. 58: "*And that He was before the world was,*" John xviii. 5, 24. The reason why it was not the Father but the Son who was seen, is, because the Divine Esse, which is the Father, cannot be seen except by the Divine Existere, which is the Divine Human. That the Divine Esse, which is called the Father, was not seen, the Lord also teaches in John: "*The Father who hath sent Me, He beareth witness of Me; ye have neither heard His voice at any time, nor seen his shape,*" v. 37: again: "*Not that any one hath seen the Father, except he who is with the Father, he hath seen the Father,*" vi. 46: and again: "*No one hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He hath brought him forth to view,*" i. 18: from which passage it is evident, that the Divine Esse, which is the Father, was not seen by the ancients, neither could be seen, and yet that it was seen by the Divine Existere, which is the Son. Inasmuch as esse is in its existere, as the soul is in its body, therefore he who seeth the Divine Existere or Son, seeth also the Divine Esse or Father, which the Lord confirms in these words: "*Philip saith, Lord, show us the Father; Jesus said unto him, have I been so long time with you, and hast thou not known Me, Philip? he who hath seen Me, hath seen the Father, how sayest thou then, show us the Father?*" John xiv. 8, 9; by which words it is manifest, that the Lord is the Divine Existere, in which is the Divine Esse; thus that He is the God-Man, who was seen by the ancients. From what hath been adduced it follows, that the Word is also to be understood according to the sense

of the letter, when it says that God hath a face, that He hath eyes and ears, also, that He hath hands and feet.

Inasmuch as the idea of God as a man is implanted in every one, therefore several people and nations have worshiped gods who either were men or were seen by them as men; as in Greece, Italy, and some kingdoms under their power, they worshiped Saturn, Jupiter, Neptune, Pluto, Apollo, Mercury, Juno, Minerva, Diana, Venus and her boy, and others, and ascribed to them the government of the universe. The reason why they distinguished the Divinity into so many persons, was, because it was from a principle implanted in them, that they saw God as a Man, and therefore they saw all the attributes, properties, and qualities of God, and thence, also, the virtues, affections, inclinations, and sciences, as persons. It was, also, from an implanted principle, that the inhabitants of the lands round about Canaan, and, likewise, of the regions within it, worshiped Baalim, Astoroth, Beelzebub, Chemosh, Milcolm, Molech, and others, several of whom had lived as men. It is, also, from an implanted principle, that, at this day, in gentile Christendom, saints are worshiped as gods; that the knees are bended before their idols; that they are kissed; that the head is made bare for them in the ways where they are exposed, and that their sepulchres are adored; yea, even in the presence of the pope, the shoes of whose feet, and, in some cases, his footsteps, are eagerly saluted; and he would have been saluted as a god, if religion had allowed it. These and several other particulars are from an implanted principle, inclining men to worship a god whom they see, and not anything aerial, for this latter is smoke to them. The idea of God as a

man, flowing in out of heaven, is perverted with many, insomuch, that either a man of the world, or an idol, is worshiped instead of God; comparatively, as the bright light of the sun is turned into colors not beautiful, and his summer heat into fœtid odors, according to the objects into which they fall. But that the idea of God is made an idea of a little cloud, of a mist, or of the inmost principles of nature, is from the causes above adduced, and has place amongst Christians, but rarely amongst other nations who enjoy any light of reason, as amongst the Africans and several others.

That God is a Man and that the Lord is that Man, is manifest from all things which are in the heavens, and which are beneath the heavens. In the heavens, all things which proceed from the Lord, in the greatest and in the least, are either in the human form, or have reference to the human form; the universal heaven is in the human form, every society of heaven is in the human form; every angel is a human form, and, likewise, every spirit beneath the heavens: and it hath been revealed that all things both least and greatest, which proceed immediately from the Lord, are in that form, for what proceeds from God is a resemblance of Him. Hence it is, that it is said of the man Adam and Eve, that they were "*created in the image and likeness of God*," Gen. i. 26, 27. Hence, also, it is, that the angels in the heavens, inasmuch as they are recipients of the Divine which proceeds from the Lord, are men of astonishing beauty, whereas spirits in the hells, because they do not receive the Divine which proceeds from the Lord, are devils, who, in the light of heaven, do not appear as men, but as monsters. From this considera-

tion it is, that every one in the spiritual world is known from his human form, as to the degree in which he partakes of the Divine proceeding from the Lord. Hence now it may be manifest, that the Lord is the only man, and that every one is a man according to the reception of divine good and divine truth from him. In fine, he who sees God as a man, sees God, because he sees the Lord: the Lord, also, saith, "*He who seeth the Son, and believeth in Him, hath eternal life*," John vi. 40: to see the Son is to see Him with the spirit, because it is said, also, to those who have not seen him in the world.

It was said, that the Lord is the only Man, and that all are men according to the reception of divine good and divine truth from Him. The reason why the Lord is the only Man is, because He is life itself, but all others, inasmuch as they are men from Him, are recipients of life. The distinction between the man who is life, and the man who is a recipient of life, is like what subsists between uncreate and created, and between infinite and finite, which distinction is such, as to admit of no ratio; for there is no ratio given between infinite and finite, thus there is none between God as a Man, and another as a man, whether he be angel or spirit, or a man in the world. That the Lord is life, He himself teaches in John: "*The Word was with God, and God was the Word, in Him was life, and the life was the light of men, and the Word was made flesh*," i. 1, 4, 14: again: "*As the Father hath life in Himself, so hath He given to the Son to have life in Himself*," v. 26: and again: "*As the living Father hath sent Me, and I also live by the Father*," vi. 57: again: "*I am the resurrection and the life*," xi. 25; again: "*I am the way, the truth, and the*

life," xiv. 6: inasmuch as the Lord is life, therefore, in other passages of the Word, He is called *the Bread of Life, the Light of Life,* and *the Tree of Life,* also, *the Alive and Living God.* Since He is life, and every man is a recipient of life from Him, therefore, He also teaches, that He gives life and vivifies; as in John: "*As the Father vivifies, so also the Son vivifies,*" v. 21: again: "*I am the bread of God which cometh down from heaven, and giveth life to the world,*" vi. 33: again: "*Because I live, ye shall live also,*" xiv. 19: and in many passages, that *He giveth life to those who believe in Him:* hence also God is called, "*a Fountain of Life,*" Ps. xxxvi. 9; and in other places, *Creator, Maker, Former,* also, *Potter,* and we the clay, and the work of His hands. Inasmuch as God is life, it follows that in *Him we live, move and are.*

Life viewed in itself, which is God, cannot create another being, who shall be life itself; for the life which is God is uncreate, is what holds all things together, and is not separable; hence it is, that God is one: but the life which is God, can create forms out of substances which are not lives, in which it can dwell, and give the appearance as if they lived; these forms are men, which, as being receptacles of life, could not, in the first creation, be anything but images and likenesses of God; images from the reception of truth, and likenesses from the reception of good; for life and its recipient adapt themselves together like what is active and what is passive, but do not mix together. Hence it is, that human forms, which are recipient of life, do not live from themselves, but from God, who alone is life; wherefore, as is a known thing, all the good of love and all the truth of faith is from God, and nothing from man; for if man had the

smallest portion of life as his own, he might will and do good from himself, also, understand and believe truth from himself, and thus establish his own merit, when yet, if he believes this, then the form recipient of life closes itself above, is perverted, and intelligence perishes. Good and its love, together with truth and its faith, are the life which is God, for God is good itself, and truth itself; wherefore, God dwells in those principles with man. From these considerations it also follows, that man of himself is nothing, and that he is only so far something as he receives it from the Lord, and at the same time acknowledges that it is not his own but the Lord's, in which case the Lord gives him to be something although not from himself but from the Lord. It appears to man, as if he lived from himself, but it is a fallacy; for if it was not a fallacy, man might love God from himself, and be wise from himself. The reason why it appears as if life was in man, is, because it flows in from the Lord into his inmost principles, which are remote from the sight of his thought, and thus from perception; also, because the principal cause, which is life, and the instrumental cause, which is recipient of life, act together as one cause, and this is felt in the instrumental cause, which is recipient, thus in man as in himself: the case, in this respect, is altogether like the sensation of light being in the eye, which gives birth to sight, and of sound being in the ear, which gives birth to hearing, and of the volatile parts in the air being in the nostril, which gives birth to the smell, and of the soluble parts of foods being on the tongue, which gives birth to taste, when yet the eyes, the ears, the nostrils, and tongue, are reci-

pient organized substances, thus instrumental causes, whilst light, sound, the volatile particles in the air, and the soluble particles on the tongue, are the principal causes, which act together as one cause; that is called principal which acts, and that is called instrumental which suffers itself to be acted upon. He who examines the subject more deeply, may know that man, as to all and singular things appertaining to him, is an organ of life, and that what produces sense and perception flows in from an extraneous source, and that the life itself causes man to feel and to perceive as from himself. Another reason why it appears as if life was in man, is, because the divine love is such, that what is its own, it wills to communicate to man as his, but still teaches that it is not man's. The Lord also wills, that man should think and will, and thence should speak and act, as from himself, but that still he should acknowledge that it is not from himself, otherwise he cannot be reformed.

If it be said and thought that life itself is God, or that God is life itself, unattended with any idea of what life is, in such case, it is not understood what God is, beyond those expressions. In the thought of man there are two ideas, one abstracted, which is spiritual, and one not abstracted, which is natural: the abstract idea, which is spiritual, concerning the life which is God, is, that it is love itself, and that it is wisdom itself, and that love is of wisdom, and that wisdom is of love. But the idea not abstracted, which is natural, concerning the life which is God, is, that His love is as fire, and that His wisdom is as light, and that each together is as effulgent radiance: this natural idea is taken from correspondence,

for fire corresponds to love, and light corresponds to wisdom, wherefore, fire, in the Word, signifies love, and light signifies wisdom, and whilst a preacher preaches from the Word, he also prays, that heavenly fire may enkindle all hearts, in which case is meant divine love, and that heavenly light may enlighten all minds, in which case is meant the divine wisdom. The divine love, which in the divine wisdom is life itself, which is God, cannot be conceived of in its essence, for it is infinite, and thereby transcends all human apprehension, but it may be conceived of in its appearance: the Lord appears before the eyes of the angels as a sun, and from that sun proceeds heat and light; the sun is divine love, the heat is divine love proceeding, which is called divine good, and the light is divine wisdom proceeding, which is called divine truth. Nevertheless, it is not allowed to have an idea of the life which is God, as of fire, or of heat, or of light, unless in it there be at the same time an idea of love and wisdom, thus that the divine love is as fire, and that the divine wisdom is as light, and that the divine love together with divine wisdom is as an effulgent radiance. For God is a perfect Man, in face as a Man, and in body as a Man, without any difference as to form, but as to essence; His essence is, that He is love itself, and that He is wisdom itself, thus life itself.

An idea of life, which is God, cannot be had, unless an idea of degrees be also obtained, by which life descends from its inmost principles to ultimates. There is an inmost degree of life, and there is an ultimate degree of life, and there are intermediate degrees of life, the

distinction of which is, as between things prior and things posterior, for a posterior degree exists from a prior one, and so forth; and the difference is, as between things less and more common, for what is of a prior degree, is less common, and what is of a posterior one, is more so. Such degrees of life are in every man from creation, and they are opened according to the reception of life from the Lord; in some is opened the degree next to the ultimate, in some the middle degree, and in some the inmost: the men, in whom is opened the inmost degree, become, after death, angels of the inmost or third heaven; they, in whom is opened the middle degree, become, after death, angels of the middle or second heaven; but they, in whom is opened the degree next to the ultimate, become, after death, angels of the ultimate heaven. Those degrees are called degrees of the life of man, but they are degrees of his wisdom and love, because they are opened according to the reception of wisdom and love, thus, of life from the Lord. Such degrees of life are, also, in every organ, in all the viscera and members of the body, and they act in unity with the degrees of life in the brains by influx, the skins, the cartilages and the bones constituting their ultimate degree. The reason why such degrees are in man, is because such are the degrees of the life which proceeds from the Lord, but in the Lord they are life, whereas in man they are recipients of life. It is, however, to be noted, that in the Lord there are degrees still superior, and that all, both the supreme and ultimate, are life, for the Lord teaches that He is the life, and likewise, that He hath flesh and bones. But concerning these degrees, and concerning continuous de-

grees, see the work on *Heaven and Hell*, n. 33, 34, 38, 39, 208, 209, 211, 425, where they are more fully described, the knowledge of which it will be expedient to draw forth thence for use in what follows.

THE DIVINE ATTRIBUTES.

PART II.

THE DIVINE ATTRIBUTES.

INASMUCH as God is life, it follows that He is uncreated: the reason why he is uncreated, is, because life cannot be created, but it can create; for to be created is to exist from another, and if life existed from another, there would be another who would be life, and this life would be life in itself; and if this First was not life in itself, it would either be from another or from itself; and life from itself cannot be predicated, because from itself involves birth, and that birth would be from nothing, and from nothing nothing can be born. This First which in itself is, and from which all things have been created, is God, who, from being in Himself is called Jehovah. That this is the case, reason may see, especially if it be enlightened by things created. Now, whereas He is not, unless He also exists, hence esse and existere in God are one; for whilst He is He exists, and whilst He exists He is. This, therefore, is the life itself which is God, and which is a Man.

That all things are from the life itself which is God, and which is a Man, may be illustrated from the man who has been created, in that he, as to his ultimate prin-

ciples, as to his middle principles, and as to his inmost principles, is a man; for the man, who in the world, as to his life, hath been merely corporeal, thus stupid, after the rejection of the material body appears still in the spiritual world as a man; and again, the man, who in the world, as to his life, has been merely sensual or natural, thus who has known little about heaven, although much about the world, he, after death still appears as a man; the man, again, who in the world, as to life, hath been rational, thus who hath thought well from natural lumen, he, after death, when he becomes a spirit, appears as a man; again, the man, who in the world, as to his life, hath been spiritual, he, after death, when he becomes an angel, appears as man, perfect according to the reception of life from the Lord; lastly, the man, with whom the third degree is open, thus who in the world, as to life, hath been celestial, he, after death, when he becomes an angel, appears as a man in all perfection. The life itself appertaining to him is a man, both the sensual and natural, as well as the rational, the spiritual, and the celestial, for so the degrees of life are called; the man, in whom those degrees exist, is only a recipient. And as it is in the smallest types, so it is in the greatest; the universal angelic heaven in every complex is a man; every heaven by itself, the first, the second, and third, is a man; every society in the heavens, greater and lesser, is a man; yea, the church in the earths, in general, is a man; also, all congregations, which are called churches by themselves, are men: it is said the church, and thereby are understood all with whom the church is, in the complex; so the church in the earths appears to the angels of heaven; the ground and reason of

which appearance is, because the life which is from the Lord is a man: life from the Lord is love and wisdom, hence such as the reception of love and wisdom from the Lord is, such is the man. These things first testify that all things were created from the life, which is God, and which is a Man.

That all things are from the life itself, which is God, and which is wisdom and love, may, also, be illustrated by things created, whilst they are viewed from order. For it is from order that the angelic heavens, consisting of thousands and thousands of societies, act in unity by love to the Lord, and by love towards the neighbor, and that they are kept in order by divine truths, which are the laws of order; and likewise, that the hells beneath them, which, also, are distinguished into thousands and thousands of congregations, are kept in order by judgments and punishments, so that although they are hatreds and insanities, still they cannot occasion the least mischief to the heavens. It is, also, from order, that between the heavens and the hells, there is an equilibrium, in which man is in the world, and in which he is led, if by the Lord, to heaven, if by himself, to hell; for it is a law of order, that man shall act what he acts from freedom according to reason. Since so many myriads of myriads of men, since the creation of the world, have poured in both to heaven and hell, and are perpetually pouring in like streams, and every individual is of a dissimilar genius and love, it would have been impossible for them to have been consociated together into one, unless God was one, who is life itself, which life is wisdom itself and love itself, and thence order itself: So much respecting heaven. But in the world, di-

vine order appears from the sun, the moon, the stars, and the planets; the sun, to appearance, makes years, days, and hours, and likewise the times of the year, which are spring, summer, autumn, and winter, and the times of the day, which are morning, mid-day, evening and night, and animates all things of the earth, according to the reception of his heat in light, and of his light in heat, and, according to reception, opens, disposes and prepares bodies and matters, which are in the earth, and upon the earth, to receive influx from the spiritual world; hence, in the time of spring, by the union of heat and light at that season, the fowls of heaven and the animals of the earth return into the love of prolification, and into the science of all things proper to that love, whilst vegetables return into the endeavor and act of producing leaves, flowers, and fruits, and therein seeds, to perpetuate their kind to eternity, and to multiply it *ad infinitum*. It is, also, from order, that the earth produces vegetables, and that vegetables nourish animals, and that both the latter and the former are of use to man, for food, for raiment, and for pleasure; and whereas man is the creature in whom God dwells, that they thus return to God from whom are all things. From these considerations it is evident, that created things succeed in such an order, that one is for another, and that they are perpetual ends which are uses, and that the ends which are uses are constantly so directed, that they may return to God from whom they are. These things now testify, that all things were created from life itself, which is God, and which is wisdom itself; and they likewise testify that the universe of creation is full of God.

Inasmuch as God is uncreated, He is, also, eternal; for the life itself, which is God, is life in itself, not from itself, thus it is without birth; and what is without birth, this is from eternity, and is eternal: but an idea of what is without birth cannot be given with the natural man, thus neither can the idea of God from eternity be given; but it is given with the spiritual man: the thought of the natural man cannot be separated and abstracted from the idea of time, which latter idea inheres in man from nature, in which he is; thus neither can it be separated and abstracted from the idea of birth, because birth is to it a beginning in time; the appearance of the sun's progression hath impressed on the natural man that idea: but the thought of the spiritual man is abstracted from the idea of time, because it is elevated above nature, and instead of the idea of time there is an idea of state of life, and instead of the duration of time there is an idea of state of thought grounded in affection, which constitutes life: for the sun in the angelic heaven neither rises nor sets, nor makes years and days, like the sun in the world, and hence it is that the angels of heaven, because they are in spiritual ideas, think abstractedly from time; wherefore their idea concerning God from eternity doth not take any thing from birth, or from beginning, but from state, that it is eternal, thus that everything which is God, and which proceeds from God, is eternal, that is, divine in itself. That this is the case hath been given me to perceive by an elevation above a natural idea into a spiritual one. From these considerations it is now evident, that God, who is uncreated, is also eternal; likewise, that it is impossible to think that nature is from eternity, or in time

from itself, but that it is possible to think that God is from eternity, and that nature, with time, is from God.

Since God is eternal, He is, also, infinite; but as there is a natural idea and a spiritual idea of what is eternal, so likewise of what is infinite: a natural idea of what is eternal is taken from time, but a spiritual idea of it is not from time: a natural idea, also, of what is infinite is taken from space, but a spiritual idea of it is not from space. For as life is not nature, so the two properties of nature, which are time and space, are not of life, for they are from the life which is God, being created with nature. The natural idea of the infinite God, which is from space, is, that He fills the universe from end to end, but from this idea concerning infinite there results a thought, that the inmost principle of nature is God, and thus that He is extended, whereas everything extended is of matter. Thus because the natural idea doth not at all agree with the idea of life, of wisdom and love, which is God, therefore what is infinite must be viewed from a spiritual idea, in which, as there is nothing of time, so there is nothing of space, because there is nothing of nature: it is from a spiritual idea, that the divine love is infinite, and that the divine wisdom is infinite; and since the divine love and the divine wisdom are the life which is God, therefore divine life is also infinite; hence, then, God is infinite. That the divine wisdom is infinite, may be manifest from the wisdom of the angels of the third heaven, for since these excel all others in wisdom, they perceive that no proportion is given between theirs and the divine wisdom of the Lord, because no proportion is given between infinite and finite; they say, also, that the first degree of wisdom is

to see and acknowledge that this is the case: it is similar with the divine love. Moreover, the angels, like men, are forms recipient of life, thus recipient of wisdom and love from the Lord, and these forms are from substances which are without life, thus in themselves dead, and between what is dead and what is alive there is no given proportion. But how what is finite receives what is infinite, may be illustrated from the light and heat of the sun of the world: the light itself and the heat itself from the sun are not material, but still they affect material substances, the light by modifying them, and the heat by changing their states: the divine wisdom of the Lord is, likewise, light, and the divine love of the Lord, is, likewise, heat, but spiritual heat and light, because they proceed from the Lord as a sun, which is divine love, and at the same time divine wisdom: but light and heat from the sun of the world are natural, because that sun is fire and not love.

Inasmuch as God is infinite, He is, also, omnipotent, for omnipotence is infinite power. The omnipotence of God shines forth from the universe, which is the visible heaven and habitable orb, which are the great works of an omnipotent Creator: in like manner, the creation and support of all things in the visible heaven and on the habitable orb, testify that they are from divine omnipotence, whilst their order and mutual respect to ends, from first to last, testify that they are from divine wisdom. The omnipotence of God shines forth, also, from the heaven which is above or within our visible heaven, and from the orb there, which is inhabited by angels, as ours is by men; in that orb are stupendous testimonies of the divine omnipotence, which, as having been seen

by me, and revealed to me, it is allowed to mention: in that orb are all the men, who from the first creation of the world have departed out of it, who, after their decease, are also men as to form, and are spirits as to essence. Spirits are affections which are of love, and thus, also, thoughts; spirits of heaven affections of the love of good, and spirits of hell affections of the love of evil: the good affections, which are angels, dwell on an orb which is called heaven, and the evil affections, which are spirits of hell, dwell at a depth beneath them: the orb is one, but divided as into expanses, one below another; the expanses are six; in the highest dwell the angels of the third heaven, and beneath them the angels of the second heaven, and beneath these the angels of the first: below these latter dwell the spirits of the first hell, beneath them the spirits of the second hell, and beneath these the spirits of the third; all things are so arranged in order, that the evil affections, which are spirits of hell, are held in bonds by the good affections, which are angels of heaven; the spirits of the lowest hell by the angels of the highest heaven, the spirits of the middle hell by the angels of the middle heaven, and the spirits of the first hell by the angels of the first heaven; from such opposition the affections are held in equilibrium, as in the scale of a balance. Such heavens and such hells are innumerable, distinguished into companies and societies according to the genera and species of all affections, and these latter are in order and in connection according to their affinities nearer and more remote: as it is in the heavens, so in the hells. This order and this connection of affections is known to the Lord alone, and the orderly arrangement of so many various affections, answering to

the number of men who have been from the first creation, and who shall be hereafter, is of infinite wisdom, and at the same time of infinite power. That the divine power is infinite, or that it is omnipotent, is very manifest from this circumstance in the other world, that neither the angels of heaven nor the devils of hell have the least portion of power from themselves: if they had the least portion heaven would fall to pieces, hell would become a chaos, and every man would perish with them.

The reason why God hath all power, and why men and angels have none at all, is, because God alone is life, and men and angels are only recipients of life, and it is the life which acts, and the recipient of life which is acted upon. Every one may see, that a recipient of life cannot at all act from itself, but that what it acts is from the life which is God: nevertheless, it can act as from itself; for this can be given to it, and also hath been given, as hath been said above. If man doth not live from himself, it follows, that he doth not think and will from himself, neither doth he speak and act from himself, but from God, who alone is life. That this is the case, appears as a paradox, because man hath a sensation, and must needs have it, that these things are in himself, and thus are done by himself, but still he acknowledges, whilst he speaks from a principle of faith, that everything good and true is from God, and everything evil and false is from the devil; and yet, whatsoever a man thinks, wills, speaks and acts, hath reference to what is good and true, or to what is evil and false: hence it is that man saith within himself, or is taught to say by the rulers of the church, when he doeth good,

that he was led of God, and when he doeth evil, that he was led of the devil: every human preacher, also, prays that his thought, his discourse, and his tongue, may be led by the spirit of God, and sometimes, also, saith after preaching, that he hath spoken from the spirit; some preachers, likewise, perceive it in themselves. With respect to myself, I can also testify before the world, that all things of my thought and will have flowed in, goods and truths through heaven from the Lord, and evils and falses from hell, and that for a long course of time it hath been given me to perceive it. The angels of the superior heavens have manifest sensation that it is so, and the wisest of them are not even desirous to think and will as from themselves. But, on the other hand, infernal genii and spirits altogether deny it, and are angry when they are told that it is so; nevertheless, many living proofs have been adduced of its truth, at which they were afterwards indignant. But whereas this appears as a paradox to many, it is of concern that from some idea of the understanding it may be seen how it is effected, that so it may be acknowledged that it is effected: the thing in itself is as follows: from the divine love of the Lord, which appears in the angelic heaven as a sun, proceedeth light and proceedeth heat; light is the life of His divine wisdom, and heat is the life of His divine love; this spiritual heat which is love, and spiritual light which is wisdom, flow in into the substances recipient of life, just as natural heat and natural light from the sun of the world flow in into subjects not recipient of life; and whereas, light only modifies the substances into which it flows in, and heat only changes their state, it follows, that if those subjects were animated, they would

feel those changes in themselves, and would suppose them to be from themselves, when yet, they depart with the sun. Now, since the life of the divine wisdom of the Lord is light, therefore the Lord in many passages of the Word is called light, and it is said, in John, "*The Word was with God, and God was the Word; in Him was life, and the life was the light of men*," i. 1, 2, 3. From these considerations it is now evident, that God hath infinite power, because he is the all appertaining to all. But how an evil person can think, will, speak and do things evil, when God alone is life, will be shown in what follows.

Since such is the divine omnipotence, that man cannot of himself think and will, and thence speak and act, but from the life which is God, it is asked, why then is not every man saved? But he who hence concludes that every one is saved, and if not that he is in no fault, is ignorant of the laws of divine order respecting man's reformation, regeneration, and consequent salvation. The laws of that order are called laws of the Divine Providence: these the natural mind cannot know, unless it be enlightened; and because man doth not know them, and, therefore, forms conclusions concerning the Divine Providence from contingencies in the world, by which he falls into fallacies, and thence into errors, out of which, afterwards, he can with difficulty extricate himself, therefore, it is expedient that they should be made known. But, before we proceed to their discovery, it is of concern that it should be known, that the Divine Providence operates in singular the things appertaining to man, and in the most singular, for his eternal salvation, since the salvation of man was the end of the creation both of heaven

and of earth; for the end was, that out of the human race might be formed heaven, in which God might dwell, as in his own very house; wherefore, the salvation of man is the all and all of the Divine Providence. But the Divine Providence proceeds so secretly, that man scarce sees a vestige of it, and yet it is active in the most singular things respecting him, from infancy to old age in the world, and afterwards to eternity, and in everything most singular it is eternity which is regarded. Inasmuch as divine wisdom in itself is nothing but an end, therefore Providence acts from an end, in an end, and to an end; the end is, that man may become wisdom and may become love, and thus a habitation and image of the divine life. But, because the natural mind, unless it be enlightened, cannot comprehend why the Divine Providence, whilst it is active in the work of salvation only, and in the most singular things of the progress of the life of man, doth not lead all to heaven, when yet, by reason of love, it is willing to lead them, and is omnipotent, therefore, in what now follows, the laws of order shall be opened, which are laws of the Divine Providence, by which, as I hope, the mind not before enlightened will be withdrawn from fallacies, if it is willing to be withdrawn.

The laws of order, which are called the laws of Divine Providence, are the following: I. That man should not feel and perceive, and, consequently, should not know any other than that life is in him, thus that he thinks and wills from himself, and thence acts and speaks from himself; nevertheless, that he ought to acknowledge and believe, that the truths which he thinks and speaks, and the goods which he wills and acts, are

from God, thus as from himself. II. That man should act what he acts from freedom according to reason, but that still he should acknowledge and believe that the very freedom which he hath is from God; in like manner, reason itself, viewed in itself, which is called rationality. III. That to think and speak what is true, and to will and to do what is good, from freedom according to reason, is not from man himself, but from God; and that to think and to speak what is false, and to will and to do what is evil, from freedom, is not from man himself, but from hell; yet so, that what is false and evil is from that source, but the freedom itself viewed in itself, and the faculty itself of thinking, of willing, of speaking, and of doing, viewed in themselves, are from God. IV. That the understanding and will of man ought not in the least to be compelled by another, since all compulsion by another takes away freedom, but that man himself should compel himself, for to compel himself is to act from freedom. V. That man doth not know, from sense and perception in himself, in what manner good and truth flow in from God, and in what manner what is evil and false flow in from hell; neither is it expedient that he should see in what manner the Divine Providence operates in favor of good against evil; for thus man would not act from a free principle according to reason as from himself; it is sufficient, therefore, that he knows and acknowledges those things from the Word and from the doctrine of the church. VI. That man is not reformed by external means, but by internal means; by external means is meant by miracles and visions, also, by fears and punishments; by internal means is meant by truths and goods from the Word, and from

the doctrine of the church, also, by looking to the Lord, for these means enter by an internal way, and remove the evils and falses which inwardly reside; but external means enter by an external way, and do not remove evils and falses, but shut them in: nevertheless, man is further reformed by external means, provided that he hath before been reformed by internal means; but a man not reformed, is only withheld by external means, which are fears and punishments, from speaking and doing the evils and falses which he thinks and which he wills. VII. That man is not let into the truths of faith and the goods of love from God, only so far as he can be kept in them, even to the end of life: for it is better that man should be constantly evil, than that he should be good and afterwards evil, since, in the latter case, he becomes profane: the permission of evil is principally from this ground. VIII. That God is continually withdrawing man from evils, so far as man, from a free principle, is willing to be withdrawn: and that, so far as man can be withdrawn from evils, so far he is led of God to good, thus to heaven; but so far as man cannot be withdrawn from evils, so far he cannot be led of God to good, thus to heaven: for so far as man is withdrawn from evils, so far he doeth good from God, which in itself is good; but so far as he is not withdrawn from evils, so far he doeth good from himself, which in itself hath evil. IX. That God doth not immediately teach man truths, either from himself or by angels, but that He teacheth by the Word, by preaching, by reading, and by discourse and communication with others, and thus by private thought from those things; and that man, in such case, is enlightened according to the affection of

truth grounded in use; otherwise man would not act as from himself. X. That man, from his own proper prudence, hath led himself to eminence and to opulence, whilst they seduce: for man is led of the Divine Providence to such things as do not seduce, and which are serviceable to eternal life: for all things of the Divine Providence with man respect what is eternal, because the life, which is God, by which man is man, is eternal.

From the above laws it is evident, that the Lord cannot lead man to heaven except by them, although He hath divine love from which He wills, and divine wisdom from which He knows all things, and divine power, which is omnipotence, from which He can effect what He wills: for the above mentioned laws of Providence are laws of order respecting reformation and regeneration, thus respecting the salvation of man, against which the Lord cannot act, inasmuch as to act against them would be to act against His own wisdom and against His own love, thus against Himself. As to what concerns the first law, which is, that man from sense and perception should know no other than that life is in him, but that still he ought to acknowledge that the goods and truths which are of love and faith, which he thinks, wills, speaks, and acts, are not from him, but from the Lord; this law supposes the second, which is, that man hath freedom, and that freedom, also, ought to appear as his, nevertheless, that he should acknowledge that it is not his, but of the Lord with him: this law follows from the former, because freedom makes one with life, for without freedom man cannot feel and perceive that life is, as it were, in him, this being felt and perceived from freedom; for from freedom

it appears to man, that everything which the life acts is as his own and proper to him, since freedom is the power of thinking, of willing, of speaking and doing, from himself, in this case, as from himself; and principally it is the power of willing, for a man saith, I can what I will, and I will what I can; that is, I am in freedom: who, also, cannot think from freedom that one thing is good and another evil; also, that one thing is true and another false? Wherefore, freedom was given to man together with his life, nor is it ever taken away from him, for so far as it is taken away or diminished, so far man feels and perceives that he doth not live, but another in him, and so far the delight of all things of his life is taken away and diminished, for he becomes a slave. That man knows no other, from sense and perception, than that life is in him, thus as his own, hath no need of any other confirmation but experience itself; for who feels and perceives any otherwise, than that he thinks from himself when he thinks, that he wills from himself when he wills, and that he speaks and acts from himself when he speaks and acts? but it is from a law of Divine Providence, that man should know no otherwise, since without that sense and without that perception, he cannot receive anything to himself, appropriate anything to himself, nor produce anything from himself; thus he would not be recipient of life from the Lord, and an agent of life from the Lord, but would be as an automaton, or as an image, standing, without understanding or will, with the hands hanging down, in expectation of influx, which would not be given, since the life, in consequence of non-reception as by man, and appropriation, would not be retained, but would be transfluent, whereby

man, from being alive, would become as dead, and from a rational soul, not rational, thus either a brute or a stock; for he would be without delight of life, which delight every one hath from reception as from himself, from appropriation, and from production as of himself; and yet delight and life act in unity, for take away all the delight of life, and you will grow cold and die. If it was not from a law of Divine Providence, that man should feel and perceive as if life and everything appertaining to it was in him, and should only acknowledge that good and truth are not from him, but from the Lord, in such case, nothing would be imputed to man, neither good nor truth, thus neither love nor faith; and if nothing was to be imputed, neither would the Lord have commanded in the Word, that man should do good and shun evil, and that if he did good, heaven would be his inheritance, but if evil, hell would be his lot; yea, neither would there be heaven nor hell, since, without that perception, man would not be man, thus would not be the habitation of the Lord; for the Lord wills to be loved by man as by him; thus the Lord dwells with man in what is His own, which He hath given to him to the intent that He may be loved reciprocally; for divine love consists in this, that what is its own, it wills should be man's, which would not be the case unless man felt and perceived what is from the Lord as his own. If it was not from a divine law, that man from sense and perception should know no other than that life was in him, there would no end be given with man, for the sake of which [he should act]; this end is given with him, because the end from which [he acts] appears as in him; the end from which [he acts] is his love, which is

his life, and the end for the sake of which [he acts] is the delight of his love of life, and the effect in which the end presents itself is use: the end, for the sake of which [he acts] which is the delight of the love of life, is felt and perceived in man, because the end from which [he acts] gives him to feel and perceive it, which end is, as was said, the love, which is life: but the Lord gives to that man, who acknowledges that all things of his life are from him, the delight and blessedness of his love, so far as he acknowledges, and so far as he performs uses; thus whilst man, by acknowledgment and by faith grounded in love, as from himself, ascribes to the Lord all things of his life, the Lord, in His turn, ascribes to man the good of His life, which is with all satisfaction and blessedness, and likewise grants that from an interior principle he should exquisitely feel and perceive it in himself as his own, and the more exquisitely in proportion as man, from the heart, wills what by faith he acknowledges. Perception, in this place, is reciprocal; grateful to the Lord from the consideration that He is in man, and man in Him; and satisfactory to man from the consideration that he is in the Lord, and the Lord in him. Such is the union of the Lord with man, and of man with the Lord, by love.

The reason why man feels and perceives as if life was in him, is, because the life of the Lord in him is as the light and heat of the sun in a subject, which light and heat are not of the subject, but are of the sun in the subject, for they retire with the sun, and when they are in the subject, they are, to appearance, all its own, for from the light its colour is as its own, and from the heat its life of vegetation is as its own: but this is much more the case

with the light and heat from the sun of the spiritual world, which is the Lord, whose light is the light of life, and whose heat is the heat of life, for the sun from which they proceed is the divine love of the Lord, but man is the recipient subject; this light and this heat never recede from the recipient, who is man, and when they are with man, they are, to appearance, all his own; for from light he hath the faculty of understanding, and from heat the faculty of willing: from this circumstance, that light and heat are as all in the recipient, although they are not his, and from this consideration that they never recede; also, from this, that they affect his inmost principles, which are remote from the sight of his understanding and from the sense of his will, it is manifest that it must needs appear as if those things were implanted, thus as in him, and, consequently, that they are brought into effect as from him: hence now it is, that man knows no other than that he thinks from himself, and that he wills from himself, when yet, the smallest portion of thought and will is not from himself, since these principles cannot be united to the recipient so as to be his own, in like manner, as the light of the sun cannot be united to a subject of the earth, and become material as it is; the same is true concerning heat. But the light of life and the heat of life affect and fill recipients altogether according to the quality of the acknowledgment that they are not his, but the Lord's; and the quality of acknowledgment is altogether according to the quality of love in doing the precepts, which are uses.

A third law of Divine Providence is, *That to think and speak truth, and to will and do good, from freedom accord-*

ing to reason, is not from man but from the Lord: and that from freedom to think and speak what is false, and to will and do what is evil, is not from man but from hell; in such a manner, however, that what is evil and false is from thence, but the freedom itself viewed in itself, and the faculty itself of thinking, of willing, of speaking and doing, viewed in themselves, are from the Lord. That all good which in itself is good, and that all truth which in itself is truth, are not from man, but from the Lord, may be comprehended by the understanding from this consideration, that the light which proceeds from the Lord as a sun, is the divine truth of His divine wisdom, and that the heat, which also proceeds from the Lord as a sun, is the divine good of His Divine love; since man is the recipient of those principles, it follows, that all the good which is of love, and all the truth which is of wisdom, are not from man but from the Lord. But that everything evil and everything false are not from man, but that they are from hell; this proposition, inasmuch as it has not heretofore been generally recognised, hath not been made an article of faith, like the article that good and truth are not from man. But that it is an appearance that what is evil and false is from man, and if it be believed, that it is a fallacy, cannot be comprehended, until it is known what hell is, and how hell can flow-in with what is evil and false on one part, as the Lord flows-in with what is good and true on the other: we shall proceed, therefore, first to show of whom hell consists, what hell is, and where; also, in what manner it flows-in and acts against good, and thus, how man, who is in the midst, is on both parts acted upon as a mere recipient.

First, then, it shall be shown of whom hell consists:

hell consists of spirits, who, whilst they were men in the world, denied a God, acknowledged nature, lived contrary to divine order, loved evils and falses, although not so much before the world because of appearance, and who, hence, were either insane with regard to truths, or despised them, or denied them, if not with the mouth, still in heart; of those, who have been of this description from the creation of the world, hell consists. All these are there called either devils or satans; devils, in case the love of self was predominant with them, satans, in case the love of the world was predominant. The hell containing devils, in the Word is understood by the Devil, and the hell containing satans is there understood by Satan. The Lord, also, hath so joined the devils together, that they are as one, in like manner the satans; hence it is, that the hells are called the Devil and Satan in the singular. Hell does not consist of spirits immediately created, neither does heaven consist of angels immediately created; but hell consists of men born in the world, who were made devils or satans by themselves, and heaven in like manner consists of men born in the world, who were there made angels by the Lord. All men are spirits as to the interiors which are of their minds, clothed in the world with a material body, which stands under the nod of the thought of his spirit, and under the arbitration of his affection; for the mind, which is spirit, acts, and the body, which is matter is acted upon: and every spirit, after the rejection of the material body, is a man, in a form similar to what he had when a man in the world. From these considerations it is evident of whom hell consists.

The hell containing those who are called devils, is the

love of self; and the hell, containing those who are called satans, is the love of the world. The reason why the diabolical hell is the love of self, is, because that love is opposite to celestial love, which is love to the Lord: and the reason why the satanical hell is the love of the world, is, because this love is opposite to spiritual love, which is love towards the neighbor. Now, whereas the two loves of hell are opposite to the two loves of heaven, therefore hell and the heavens are in opposition to each other; for all who are in the heavens have respect to the Lord and to the neighbor, but all who are in the hells have respect to themselves and the world, and hence, bear hatred to the Lord and to the neighbor: all who are in the heavens think what is true and will what is good, because they think and will from the Lord; but all who are in the hells think what is false and will what is evil, because they think and will from themselves. From this cause it is, that all who are in the hells appear averted, with the face backwards from the Lord, and likewise inverted, with the feet upwards and the head downwards; this appearance is from their loves, in that they are opposite to the love of heaven. Inasmuch as hell is self-love, it is, also, fire; for all love corresponds to fire, and in the spiritual world is presented visible as fire afar off although it is not fire but love; hence, the hells inwardly appear as on fire, and outwardly as ejections of fire in smoke, from furnaces or from burning substances, and sometimes, also, the devils themselves appear as charcoal fires: the heat derived to them from that fire is an effervescence from impure dregs, which effervescence is concupiscence; and the light derived to them from that fire is only an appearance of

light derived from phantasies, and from confirmations of evils by falses; nevertheless, it is not light, for whensoever the light of heaven flows-in, it becomes to them thick darkness, and when the heat of heaven flows-in it becomes cold to them; still, however, they see from their own light, and live from their own heat, but they see as owls, birds of night, and bats, whose eyes are blind to the light of heaven: and they live as half dead; the living principle appertaining to them is only from the ability to think, to will, to speak, to do, and hence to see, to hear, to taste, to smell, and to feel; which living principle is only a faculty springing from the life which is God, acting from without into them, according to order, and continually pressing them to order, from which faculty it is that they live to eternity; and the dead principle appertaining to them is from the evils and falses which have birth from their loves; hence it is, that their life, viewed from their loves, is not life, but death; wherefore hell, in the Word, is called death, and its inhabitants dead.

It was said, that self-love and the love of the world constitute hell, but it shall now be shown what is the origin of those loves. Man was created to love himself and the world, to love his neighbor and heaven, and, also, to love the Lord; hence it is, that when man is born, he first loves himself and the world, and afterwards, in proportion as he grows wise, he loves his neighbor and heaven, and in proportion as he grows further in wisdom, he loves the Lord: when this is the case, he is then in divine order, and is led of the Lord actually, and of himself apparently; but in proportion as he is not wise, in the same proportion he stops in the first degree, which

is to love himself and the world, and if he loves his neighbor, heaven and the Lord, it is for the sake of himself before the world: but if he is altogether unwise, he then loves himself alone, and the world for the sake of himself, in like manner his neighbor, and with respect to heaven and the Lord, he either makes light of them, or denies them, or hates them, if not in words, still in heart. These are the origins of the love of self and of the love of the world, and inasmuch as these loves are hell, it is evident whence hell is. When man becomes a hell, he is then as a tree cut off, or as a tree whose fruits are malignant; and he is as sandy earth, in which no seed strikes root, or as earth out of which springs nothing but the pricking thorn and the stinging nettle. When man becomes a hell, then the interior or superior principles of his mind are closed, and the exterior and inferior opened: and whereas the love of self determines all things of the thought and will to itself, and immerses them in the body, it hence inverts and twists back the exteriors of the mind, which, as was said, are open, and the consequence is, that they verge, tend, and are carried downwards, that is, to hell. But inasmuch as man has still the faculty of thinking, of willing, of speaking and of doing, which faculty is in no case taken away from him, supposing him to be born a man, therefore because he is inverted, and no longer receives any good nor any truth from heaven, but only what is evil and false from hell, with a view to be still distinguished above others he procures to himself a lumen by confirmation of what is evil from what is false, and of what is false from what is evil; this he believes to be rational lumen, when yet it is infernal lumen, in itself full of infatuation, from which he

hath vision as of a dream in the night, or he hath a delirious phantasy, by reason of which, those things which are, appear as if they were not, and those things which are not, as if they were. But these things will be seen more evidently from drawing a comparison between a man-angel and a man-devil.

There are in the world men-angels, and there are men-devils; heaven is from men-angels, and hell is from men-devils. With a man-angel all the degrees of his life are open even to the Lord; but with a man-devil only the ultimate degree is open, and the superior degrees are closed. A man-angel is led of the Lord both from within and without; but a man-devil is led of himself from within, and of the Lord from without. A man-angel is led of the Lord according to order, from within from order, from without to order; but a man-devil is led of the Lord to order from without, but of himself against order from within. A man-angel is continually withdrawn from evil by the Lord, and led to good; but a man-devil is continually also withdrawn by the Lord from evil, but from a more to a less grievous one, for he cannot be led to good. A man-angel is continually withdrawn from hell by the Lord, and is led into a heaven more and more interiorly; but a man-devil is continually, also, withdrawn from hell, but from a more grievous to a milder one, for he cannot be led into heaven. A man-angel, because he is led of the Lord, is led by civil law, by moral law, and by spiritual law, on account of the Divine which is in them; a man-devil is led by the same law, but on account of what is of himself in them. A man-angel from the Lord loves the goods of the church, which, also, are the goods of

heaven, because they are goods, in like manner, its truths, because they are truths; but of himself he loves the goods of the body and of the world, because they are for use, and because they are for pleasure, in like manner, the truths which are of the sciences; yet he loves both the latter and the former apparently of himself, but actually from the Lord: but a man-devil, from himself, also loves the goods of the body and of the world, because they are for use, and because they are for pleasure, in like manner, the truths which are of the sciences; but he loves both the latter and the former apparently from himself, but actually from hell. A man-angel is in freedom and in the delight of his heart, when he doeth good from good, and likewise when he is not doing evil; but a man-devil is in freedom and in the delight of his heart, when he doeth good from evil, and likewise whilst he is doing evil. A man-angel and a man-devil appear like to each other as to externals, but they are altogether unlike as to internals; wherefore, when external things are laid aside by death, they are manifestly unlike; the one is taken away into heaven, and the other is conveyed down to hell.

That man is only a recipient of what is good and true from the Lord, and of what is evil and false from hell, must be illustrated by comparison, confirmed by the laws of order and influx, and, lastly, established by experience. It is illustrated by the following comparisons: the sensories of the body are only recipient and percipient as from themselves; the sensory of sight, which is the eye, sees objects out of itself, as if it was at them; when yet, the rays of light convey, with the wings of æther, their forms and colors to the eye, which forms,

being perceived in the eye, are examined by the internal sight, which is called the understanding, and according to their quality are distinguished and known. The sensory of hearing, in like manner, perceives sounds, whether they be expressions or modulations, from the place whence they flow, as if it was there, when yet, the sounds flow in from without, and are perceived by the understanding within in the ear. The sensory of smell, also, perceives from within what flows in from without, sometimes from a great distance. The sensory of taste, also, is excited by the meats, which are conveyed to the tongue from without. The sensory of touch hath no sensation unless it be touched. These five sensories of the body, by virtue of an influx from within, are sensible of the things which flow in from without; the influx from within is from the spiritual world, and the influx from without is from the natural world. With these considerations, the laws inscribed on the nature of all things are in concert, which laws are—1. That nothing exists, subsists, is acted upon and moved, of itself, but from another thing: whence it follows, that everything exists, subsists, is acted upon and moved, from the First (Being), who is not from another, but in Himself is a living force, which is life. 2. That nothing can be acted upon and moved, unless it be in the midst between two forces, one of which acts and the other reacts, thus unless one acts on one part, and one on the other; also, unless one acts from within, and the other from without. 3. And whereas these two forces, whilst they are at rest, make an equilibrium, it follows, that nothing can be acted upon or moved, unless it be in equilibrium, and when it is acted upon, that it is out of the equili-

brium; also, that everything acted upon or moved seeks to return to an equilibrium. 4. That all activities are changes of state and variations of form, and that the latter are from the former: by state, in man, we understand his love, and by changes of state the affections of love: by form, in man, we understand his intelligence, and by variations of form his thoughts; the latter, also, are from the former.

But on this subject it may be expedient, also, to speak from experience. The angels of the superior heavens feel and perceive manifestly, that they have goods and truths from the Lord, and that they have nothing at all of good and truth from themselves: when they are admitted into the state of their proprium, as is the case at stated periods, they also feel and perceive manifestly, that the evil and the false, which appertain to their proprium, are derived to them from hell. Some angels of the lowest heaven, not comprehending that what is evil and false is from hell, by reason that in the world they had acknowledged that they themselves were in evils from nativity and from actual life, were brought into infernal societies, and led from one to another, in each of which, whilst they were in it, they thought altogether as the devils there thought, and with a difference in one society and in another, thinking on the occasion against goods and truths; they were told to think from themselves, thus otherwise, but they replied, that it was not at all in their power: whence they were enabled to comprehend that evils and falses flowed in from hell. The case is similar with many, who believe and insist that life is in them as their own. It sometimes, also, comes to pass, that the societies with which they are

connected are separated from them, and when this is the case, they cannot think, nor will, nor speak, nor act, but lie like little new-born infants; but as soon as they are remitted into their societies, they revive: for every one, both man, and spirit, and angel, as to his affections and consequent thoughts, is connected with societies, and acts in unity with them; hence it is, that all are known, as to their quality, from the societies in which they are. From these considerations it is evident, that the quality of life flows in to them from without. As to what concerns myself, I can testify, that for fifteen years I have manifestly perceived, that I did not think and will anything from myself, also that all evil and false flowed-in from infernal societies, and that all good and truth flowed-in from the Lord: wherefore, some spirits observing this, said that I did not live; to whom it was given to reply, that I lived more than they did, because I was sensible of the influx of good and truth from the Lord, and saw and perceived illustration; and that, by influence from the Lord, I perceived evils and falses from hell, not only that the evils are thence, but also from whom; and it hath likewise been given me to speak with them, to rebuke them, and to reject them with their evils and falses, from which I was thus liberated: and it hath further been given me to say, that now I know that I live, and before not so. From these considerations I have been fully convinced, that all evil and false is from hell, and all good and truth, together with the reception of them, is from the Lord; and moreover, that I had freedom and thence perception as from myself. That all evil and false is from hell, it hath also been given me to see with my own eyes; there appear

over the hells, as it were, fires and smokes, evils are fires, and falses are smokes; they continually exhale and rise up from thence, and the spirits, who abide in the midst between heaven and hell, are affected by them according to their love. It shall, also, be briefly shown, how evil and the false can flow forth from hell, when there is given only one acting force, which is the life which is God; this, likewise, has been revealed: a truth from the Word was uttered with a loud voice from heaven, which flowed down to hell, and from one and another to the lowest hell; and it was heard, that this truth, in its flowing down, was successively and by degrees turned into the false, and at length, into such a false as was altogether opposite to the truth, and in this case it was in the lowest hell. The reason why it was so turned, was, because everything was received according to state and form; hence, truth, flowing-in into inverted forms, such as are in hell, was successively inverted and changed into the false opposite to truth. From this circumstance, it was also evident, what is the quality of hell, from the highest hell to the lowest; likewise, that there is but one acting force, which is the life which is the Lord.

That man is nevertheless a subject of guilt, follows as a consequence from what has been said above, and likewise from what has been before confirmed concerning the life which is God, and which appertains to man from God, and, also, from the laws above enumerated, which are truths. The reason why evil is imputed to man, is, because it hath been given to him, and is continually given, to feel and to perceive as if life was in him; and inasmuch as he is in that state, he is also in the freedom

and faculty of acting as from himself, which faculty, viewed in itself, and which freedom, viewed in itself, is never taken away from him, because he is born a man, who is to live forever; it is from that faculty and that freedom, that he can receive both good and evil as of himself. And whereas man is kept in the midst between heaven and hell, the Lord also gives him to know that good is from Him, and that evil is from the devil; also, by truths in the church, to know what is good and what is evil: since man knows those truths, and it is given him from the Lord to think them, to will them, to speak and to do them, as from himself, and this continually by influx, hence, if he doth not receive, he becomes guilty. But the fallacy by which man is deceived, is principally from this source, that he doth not know that his freedom, and faculty of acting as from himself, is from an influx of life from the Lord into his inmost principles, and that this influx is never taken away from him, because he is born a man, who is gifted with that inmost principle; but that the influx of life from the Lord into the recipient forms, which are beneath that inmost principle, in which forms the understanding and will reside, is varied according to the reception of good and truth, yea, that that influx is diminished, and is, also, taken away, according to the reception of what is evil and false: in a word, the life which makes man to be man, and to be distinguished from the brute animals, and which is in his inmost principle, and is, therefore, universally active in inferior principles, from which he hath freedom, and the faculty of thinking, of willing, of speaking and doing, is perpetually from the Lord appertaining to him; but the

understanding and will of man, thence derived, or from that life, is changed and varied according to reception. Man lives in the midst between heaven and hell, whilst the delight of the love of evil and of the false thence derived, continually flows into him from hell, and the delight of the love of good and of truth thence derived, flows into him from the Lord; and he is kept constantly in the sense and perception of life, as from himself, and thereby is kept, also, constantly in the freedom of choosing the one or the other, and the faculty of receiving the one or the other: in proportion, therefore, as he chooses and receives what is evil and false, in the same proportion, from that midst, he is carried down to hell: and in proportion as he chooses what is good and true, in the same proportion, from that midst, he is taken up to heaven. The state of man from creation is, that he may know that evil is from hell, and that good is from the Lord, and that he may perceive those principles in himself as from himself, and whilst he perceives, that he may reject the evil to hell, and receive good, with the ackowledgment, that it is from the Lord: when he doeth the latter and the former, he then doth not appropriate evil unto himself, and doth not make good meritorious. But I know, that there are many who do not comprehend this, and who are not willing to comprehend it, but nevertheless, let them pray thus: "*That the Lord may be with them continually, and may lift and upturn His faces to them, and may teach, enlighten and lead them, since of themselves they cannot do anything that is good, and may grant to them that they may live; let not the devil seduce them, and instill evil into their hearts, but let them be aware that whilst they are not led of the Lord, the devil leads them,*

and breathes into them evils of every kind, as hatred, revenge, cunning, deceit, in like manner as a serpent infuses poison; for he is present, excites, and continually accuses, and wheresoever he meets with a heart turned away from God, he enters in, dwells there, and draws the soul down to hell: O Lord deliver us." These words coincide with what was said above; for hell is the devil, and hereby it is still acknowledged that man is either led of the Lord, or is led of hell, thus that he is in the midst. See also what was said above upon this subject in n. 1134.

A fourth law of the Divine Providence is, *That the understanding and will should not be in the least compelled, since all compulsion takes away freedom: but that man should compel himself, for to compel himself is to act from freedom.* The freedom of man is of his will, and from the will it is in the thought of the understanding, and by this thought it is in the speech of the mouth and in the action of the body: for man saith, whilst he willeth anything from freedom, I will to think this, I will to speak this, and I will to act this. Moreover, from the freedom of the will man hath the faculty of thinking, of speaking, and of acting, for the will gives this faculty, because it is free. Inasmuch as freedom is of the will of man, it is likewise of his love, since nothing else appertaining to man constitutes freedom, but the love which is of his will; the reason is, because love is the life of man; for man is of such a quality as his love is, consequently, what proceeds from the love of his will, this proceeds from his life. Hence it is evident, that freedom is of the will of man, is of his love, and is of his life; consequently, that it makes one with his proprium,

and with his nature and temper. Now, whereas the Lord wills that everything, which comes from Himself to man, should be appropriated to man as his, since otherwise there would not be in man a reciprocal principle by which conjunction may be effected, therefore it is a law of the Divine Providence, that the understanding and will of man should not be at all compelled by another; for who cannot think and will both evil and good, against the laws and with the laws, against the king and with the king, yea, against God and with God? Nevertheless, it is not allowed him to speak and do all things which he thinks and wills, being restrained by fears, which compel the externals, but not the internals; the reason is, because the externals are to be reformed by the internals, and not the internals by the externals, for what is internal flows-in into what is external, and not *vice versa:* the internals, also, appertain to man's spirit, and the externals to his body, and because the spirit of man is to be reformed, therefore it is not compelled. There are, notwithstanding, fears which compel the internals, or spirit of man, but they are no other fears but what flow-in from the spiritual world, which, on one part, relate to the punishments of hell, and, on the other, to not obtaining favor with God; but fear on account of the punishments of hell is external with respect to the thought and will, whereas fear on account of not obtaining favor with God is internal with regard to those principles, being the holy fear which conjoins itself to love, with which at length it makes one essence, since he who loves any one, is fearful from a principle of love to injure him.

There is an infernal freedom, and there is a celestial

freedom; the infernal freedom is that into which man is born from his parents, and the celestial freedom is that into which man is reformed by the Lord. From infernal freedom man derives the will of evil, the love of evil, and the life of evil; but from celestial freedom he derives the will of good, the love of good, and the life of good; for as was before said, the will, the love and the life of man make one with his freedom. Those two kinds of freedoms are opposite to each other, but the opposite does not appear, only so far as man is in one and not in the other. Nevertheless, man cannot come out of infernal freedom into celestial freedom, unless he compels himself: to compel himself, is to resist evil, and to fight against it as from himself, but still to implore the Lord for aid to do so; thus man fights from the freedom which is from the Lord interiorly in himself, against the freedom which is from hell exteriorly in himself. It appears to him, whilst he is in the combat, that it is not freedom from which he fights, but a somewhat forced, because it is against that freedom which is connate with him; nevertheless, it is freedom, since otherwise he would not fight as of himself. But the interior freedom, from which he fights, appearing as forced, is afterwards felt as freedom, for it becomes as involuntary, spontaneous, and as it were innate; comparatively, as in the case of a person who compels his hand to write, to work, to play upon a musical instrument, or to fence, the hands and arms afterwards perform those operations as of themselves and of their own accord: for man in such a case is in good, because led out of evil, and under the guidance of the Lord. When man hath compelled himself against infernal freedom, he then sees

and perceives that infernal freedom is servitude, and that celestial freedom is freedom itself, because from the Lord. The case in itself is this: that, so far as man compels himself by resisting evils, so far are removed from him the infernal socities with which he acted in unity, and he is introduced by the Lord into heavenly societies, with which he may act in unity. On the other hand, if man doth not compel himself to resist evils, he remaineth in them: that this is the case, hath been made known to me by much experience in the spiritual world; also, that evil doth not recede in consequence of the compulsion effected by punishment, nor afterwards by the fear of punishment.

It was said above, that it is a law of the Divine Providence, that man himself should compel himself, and by this is understood that he should compel himself from evil, but it is not understood that he should compel himself to good; for it is granted to compel himself from evil, but it is not granted to compel himself to good which in itself is good; since, if man compels himself to good, and hath not compelled himself from evil, he doth not do good from the Lord, but from himself, for he compels himself to it either for the sake of himself, or for the sake of the world, or for the sake of recompense, or from a principle of fear; and such good in itself is not good, because the man himself, or the world, or recompense, is in it as its end, but not good itself, thus neither the Lord; and it is not fear, but love, which makes good to be good. As for example; for man to compel himself to do good to his neighbor, to give to the poor, to endow churches, to do justice, consequently, to charity and to truth, before he hath com-

pelled himself to abstain from evils, and hath thereby removed them, would be like the palliative cure of a disease, by which the disease or ulcer is healed externally; and it would be like an adulterer compelling himself to chastity, a proud man to humility, and a dishonest man to sincerity, by mere external acts. But when man compels himself to abstain from evils, he then purifies his internal, and when this is purified he doeth good from freedom, nor doth he compel himself to do it; for so far as man compels himself to abstain from evil, so far he comes into celestial freedom, and from this freedom is everything good which in itself is good, to which therefore the man doth not compel himself. It appears, indeed, as if there was a coherence between the principle of man's compelling himself from evil, and the principle by which he compels himself to good; but there is no such coherence. From the testimony of experience I know it to be true, that several have compelled themselves to do good, but not to abstain from evil; but when they were explored, it was discovered that evils from within adhered to and were inserted in the good which they did; of consequence, their good was compared with idols and with images constructed either with clay or dung: and it was said, that such persons believe that God is captivated with receiving glory and gifts, without any regard to the purity of the heart from which they come. Nevertheless, before the world a man may compel himself to goods, although he doth not compel himself from evil, since in the world he is recompensed on that account; for in the world regard is paid to what is external, and rarely to what is internal; but before God it is otherwise.

A fifth law of the Divine Providence is, *That man, from sense and perception in himself, should not know how good and truth from the Lord flows in, and how evil and the false flows in from hell; nor should he see how the Divine Providence operates in favor of good against evil; for thus man would not act as of himself from freedom according to reason; it is sufficient for him to know and acknowledge those things from the Word, and from the doctrine of the church.* This is understood by the Lord's words in John: "*The spirit breatheth where it willeth, and thou hearest the noise thereof, but knowest not whence it cometh, and whither it goeth: so is every one who is generated of the spirit,*" iii. 8: and likewise by these words in Mark: "*The kingdom of God is as a man, who casteth seed upon the earth, and sleepeth, and riseth night and day, but the seed springs up and grows, he knoweth not how, for the earth spontaneously bringeth forth fruit, first the grass, then the ear, at length the full corn in the ear; and when the fruit is produced, he putteth in the sickle, because the harvest is at hand,*" iv. 26 to 29. The reason why man doth not perceive the operation of the Divine Providence in himself, is, because such perception would take away his freedom, and hence the faculty of thinking as from himself, and with it also, every delight of life, so that man would be like an automaton, in which is no reciprocal principle by which conjunction is effected; and he would likewise be a slave, and not a free man. The principal cause why Divine Providence moves so secretly, that scarce any vestige of it appears, although it operates in all the most singular things of man's thought and will which respect his eternal state, is, because the Lord continually wills to impress His love on

man, and by it His wisdom, and thus to create him in His image; therefore the operation of the Lord is into man's love, and from it into his understanding, and not *vice versa:* the love with its affections, which are manifold and innumerable, is not perceived by man except in a most general sense, and consequently so little as scarce to amount to anything; and yet man is to be led from one affection of the loves into another, according to the connection in which they are arranged in order, that he may be reformed and saved, which thing is incomprehensible, not only to man, but also to an angel: if man knew anything of those arcana, he could not be withdrawn from leading himself, which would be continually from heaven into hell, when yet he is continually led by the Lord from hell into heaven: for man from himself constantly acts against order, and the Lord constantly acts according to order: for man, in consequence of the nature derived from his parents, is in the love of himself, and in the love of the world, and hence the all of those loves, by reason of the delight of sense, is perceived as good; and still those loves must be removed as evils, which is effected of the Lord by infinite means, and such appear like the ways of a labyrinth, even before the angels of the third heaven. From these considerations it is evident, that it would be of no help to man at all to know anything of the above arcana from sense and perception, but that it would rather be hurtful to him, and would destroy him to eternity. It is enough that man is acquainted with truths, and by them with the nature of good and evil, and that he acknowledges the Lord, and His divine government in singular things; in this case, so far as he is acquainted

with truths, and by them with good and evil, and doeth truths as from himself, so far the Lord, by love, introduces him into wisdom and the love of wisdom, and conjoins wisdom to love, and makes them to be one, because they are one in himself. Those ways, by which the Lord leads man, may be compared with the vessels through which the blood flows and circulates with man; also, with the fibres and their foldings within and without the viscera of the body, especially in the brain, through which the animal spirit flows and animates. In what manner all these things flow in and flow through, man is ignorant; and yet he lives, provided that he knoweth and doeth what is conducive to life. But the ways by which the Lord leads man, are much more complicated and inextricable, as well those by which the Lord leads man through the societies of hell, and from them, as those by which he leads man through the societies of heaven, and interiorly into them. This, therefore, is what is meant by *the spirit breathing where it willeth, and thou knowest not whence it cometh, and whither it goeth*, John iii.; also, by *the seed springing up and growing, the man knowing not how*, Mark iv. Of what consequence, also, is it, whether a man knows or not how the seed grows, provided he knows how to plough the earth, to dung it, to sow the seed, and when he reaps his corn, to bless God?

The operation of the Divine Providence, whilst man is ignorant of it, shall be illustrated by two comparisons: it is like a gardener collecting the seeds of shrubs, fruit-trees and flowers of every kind, and procuring for himself spades, rakes, and several other hand instruments for preparing the ground, and afterwards dunging his

garden, digging it, cutting it into beds, sowing his seeds, and raking the ground; which things are the work of the gardener as from himself: but it is the Lord who causes the seeds to take root, to spring forth out of the earth, to bring forth leaves, and then flowers, and lastly new seeds, which are given to the gardener. It is, likewise, as a man about to build a house, who procures for himself the requisite materials, as timber, rafters, stone, mortar, and several other things: but the Lord afterwards, whilst man is ignorant of it, builds the house from bottom to top, entirely accommodated to the man. From which consideration it follows, that unless man procure for himself the things requisite for a gardener or for a house, he will neither have a garden nor the advantage of its fruits, nor a house and the benefit of dwelling in it. So in the case of reformation; the things which man is to procure for himself, are the knowledges of truth and good from the Word, from the doctrine of the church, from the world, from his own labor, the Lord operating all other things necessary, whilst man is ignorant of it. But it is to be noted, that all the above requisites to sow a garden or to build a house, which as was said, are the knowledges of truth and good, are merely provisional things, which are not alive, until man doeth them, or liveth according to them as from himself; when this is the case, then the Lord enters, and vivifies and builds, that is, reforms. The above garden, or the above house, is the understanding of man, for his wisdom is there, which derives from love all that it hath.

A sixth law of the Divine Providence is, *That man should not be reformed by external mediums, but by internal mediums; by external mediums means by miracles and*

visions, also by fears and punishments: by internal mediums means by truths and goods from the Word, and from the doctrine of the church, and by looking to the Lord; for these mediums enter by an internal way, and cast out the evils and falses which reside within; but external mediums enter by an external way, and do not cast out evils and falses, but shut them in. Nevertheless, man is further reformed by external mediums, provided he hath been before reformed by internal mediums. This follows from the laws above-mentioned, viz. these: that man is reformed by freedom, and not without freedom; also, that to compel himself is to act from freedom, but not to be compelled: and man is compelled by miracles and by visions, and likewise by fears and punishments; but by miracles and visions the external of his spirit is compelled, which consists in thinking and willing, and by fears and punishments the external of his body is compelled, which consists in speaking and doing; this latter may be compelled, because man, notwithstanding, thinks and wills freely; but the external of his spirit, which consists in thinking and willing, must not be compelled, for thus his internal freedom perishes, by which he was to be reformed. If man could be reformed by miracles and visions, all would be reformed in the universal globe; wherefore, it is a holy law of the Divine Providence, that internal freedom should not at all be violated; for by that freedom the Lord enters into man, even into the hell where he is, and by that freedom leads him there, and brings him forth thence, if he be willing to follow, and introduces him into heaven, and nearer and nearer to himself in heaven: thus, and no otherwise, man is brought out from infernal freedom, which, viewed in

itself, is servitude because from hell, and is introduced into celestial freedom, which is freedom itself, and which becomes by degrees more free, and at length most free, because from the Lord, whose will it is that man should not be at all compelled: this is the way of man's reformation, but this way is closed by miracles and visions. Neither is the freedom of the spirit of man at any time violated on this account also, that his evils, both hereditary and actual, may be removed, which end is accomplished whilst man compels himself, as was said above; in such case, those evils are removed by the Lord, through the affection of truth inspired into man, by virtue of which he hath intelligence, and through the affection of good, by which he hath love; for so far as man is in these affections, so far he compels himself to resist evils and falses: this way of reformation is also closed by miracles and visions, for they persuade and compel belief, and thus send the thoughts as it were bound into prison; hence, if freedom be taken away, there is no opportunity given from an interior principle of removing evils, for nothing of evil is removed except from an interior principle: thus evils remain shut-in, which, from their infernal freedom which they love, continually act against those truths and those goods which miracles and visions have impressed, and at length dissipate them, calling miracles the interior operations of nature, and visions the deliriums of phantasy, and truths and goods fallacies and mockeries: for evils shut in produce this effect in the externals which shut them in. Nevertheless, man, whilst he thinks only superficially, may believe that miracles and visions, although they persuade, do not take away the liberty of thinking; but the

real case is this, with the non-reformed they take away liberty, but with the reformed they do not take it away, for with the latter they do not shut evils in, but with the former.

All they who wish for miracles and visions, are like the sons of Israel, who, when they had seen so many prodigies in Egypt, at the Red sea, and on mount Sinai, still within a month receded from the worship of Jehovah, and worshiped a golden calf, Exodus xxxii. They are also like the rich man in hell, who said to Abraham, that his brethren would repent, if one from the dead was sent to them; to whom Abraham replied, they have Moses and the prophets, let them hear them; if they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead, Luke xvi. 29, 30, 31. And they are like Thomas, who said that he would not believe unless he saw; to whom the Lord said, Blessed are they who believe and do not see, John xx. 29: they who believe and do not see, are they who do not desire signs, but truths from the Word, thus Moses and the prophets, and believe them; these latter are internal men and become spiritual, but the former are external and remain sensual: the former, whilst they see miracles, and believe only by them, in their belief are not unlike a handsome woman, who is inwardly infected with a deadly disease, of which she soon dies; and they are, also, like apples which have a beautiful rind, but are corrupt at the core: or they are like nuts, in which a worm lies concealed. Moreover, it is a known thing, that no one can be compelled to love and to believe, but that love and faith must be rooted inwardly in man; consequently, no one can be led to love

God and to believe in Him by miracles and visions, because they compel: for he who doth not believe in consequence of the miracles related in the Word, how shall he believe in consequence of miracles which have no place in the Word?

A seventh law of Divine Providence is, *That man shall not be let into the truths of faith and into the goods of love by the Lord, but so far as he can be kept in them even to the end of life; for it is better that man should be constantly evil, than that he should be good and afterwards evil, since in this latter case he becomes profane: the permission of evil, also, is from this source.* The Lord can give the affection of truth and the faith thence derived, also the affection of good and the love thence derived, to every man who is of sound reason, by withholding him from evil loves, which are of his proprium; for so far as man is withheld from those loves, so far he is in the understanding of truth and in the will of good: I have seen devils themselves reduced to such a state, and when they were in it, they spoke truths from understanding and faith, and did what is good from will and love, into which state they were reduced, because they denied their ability to understand truths and do good; but as soon as ever the detention from their own proper loves was relaxed, and they returned into the lusts of their own loves, instead of the faith of truth they were found principled in the faith of what is false, and instead of the love of good they were principled in the love of evil: this hath been witnessed frequently and before several: hence it was made evident, that every one is capable of being reformed, and that to be reformed is nothing else than to be removed from evil

loves: but how man is removed from those loves, hath been said above. The reason why this removal is not effected by the Lord, is, because they, who come into the affection of truth and the faith thence derived, and into the affection of good and the love thence derived, and do not abide constantly in those affections to the end of life, but relapse into the loves from which they have withheld themselves, profane holy things. There are several kinds of profanation, but this kind is the most grievous of all, for the lot of such profaners after death is terrible; they are not in hell but beneath hell, and there they do not think nor will, but see and act; they see the things which are not, and do not see the things which are, and they act as if they acted everything, and yet they act nothing, being altogether deliriums of phantasy: and whereas they do not think nor will, they are no longer men, for the principal constituent of man is to think and will; hence they are not called *they*, in the masculine or feminine gender, but they are called, in the neuter gender, *those things*, or *that:* when they are viewed in any light of heaven they appear as skeletons, covered over with a black skin: to such a state are they reduced who have been once reformed and do not remain so. The reason of this their so horrible lot shall also be told: by reformation there is effected communication between them and heaven: hence flow in goods and truths, by which the interiors of their minds are opened, and evils are removed side-ways: if they remain in this state till death, they are happy, but if they do not remain they become unhappy, for in such case the evils which were removed flow back, and mix themselves with truths and goods; thus hell mixes itself with hea-

ven in them, so that they cannot be separated; for whatsoever is once impressed on the mind of man by love, this is never extirpated; wherefore after death, inasmuch as goods cannot be separated from evils, nor truths from falses, the whole mind is destroyed; and hence they have no longer any thought or will, but what remains is as a shell when the kernel is taken out, or as somewhat of skin and at the same of bone without flesh, for this is all that remains of the man. Let it therefore be noted, that there is no danger in coming from evil to good, but that there is danger in coming from good to evil.

But such a lot doth not await those who are constantly evil, for all who are constantly evil are in hell according to the loves of their life; and there they think, and from thought speak, although they speak falses; they likewise will, and from will do, although they do evils; and they appear one amongst another as men, although in the light of heaven they appear in a monstrous form. From these considerations it may be seen, why it is appointed by a law of order respecting reformation, which is called a law of Divine Providence, that man should not be let into the truths of faith and goods of love, only so far as he can be withheld from evils and kept in goods even to the end of life; and that it is better that man be constantly evil, than that he be good and afterwards evil, for then he becomes profane. The Lord, who provides all things and foresees all things, for this cause conceals the operations of His providence, so that man scarce knows whether there be any providence at all, and it is permitted him rather to attribute events to prudence, and contingencies to fortune, yea, to ascribe

several things to nature, than that, by extant and manifest signs of providence and of divine presence, he should hastily and in an untimely manner cast himself into sanctities in which he doth not abide. The Lord also permits similar things by the other laws of His providence, namely by these, that man should have freedom, and that in all his actions he should act according to reason, thus altogether as of himself; for it is better that man should ascribe the operations of the Divine Providence to prudence and fortune, than that he should acknowledge them, and still live as a devil. From these considerations it is evident that the laws of permission, which are several, proceed from laws of providence.

One sort of the above-mentioned profanation is meant by these words in Matthew: "*When the unclean spirit goes out of a man, he walks through dry places, seeking rest, but finding none; then he saith, I will return to the house from whence I came forth; and when he is come he findeth it empty, swept, and garnished; then he goes away, and adjoins to himself seven other spirits worse than himself, and entering in they dwell there; and the latter things of that man become worse than the first,*" xii. 43, 44, 45: in this passage is described the conversion of a man by the departure of the unclean spirit from him; and his return to evils, and consequent profanation, is denoted by the unclean spirit returning with seven spirits worse than himself. In like manner, by these words in John: "*Jesus said to the man who was healed at the pool of Bethesda, behold thou art made whole, sin no more lest a worse thing come upon thee,*" v. 14: and by these words in the same evangelist: "*He hath blinded their eyes, and hardened their heart, that they do not see*

with their eyes, and understand with their heart, and convert themselves, and I heal them," xii. 4; lest they should convert themselves and be healed, signifies, lest they should become profane: thus it would have been with the Jews, Matt. xii. 45; therefore they were forbidden to eat fat and blood, Levit. iii. 17; vii. 23, 25; by which was signified their profanation of what is holy in consequence of being of such a character. The Lord also, by His Divine Providence, is especially careful to prevent this kind of profanation; and for this purpose He separates the holy things appertaining to man from the things not holy, and stores up the holy things in the interior of his mind, and elevates them to himself; but the things not holy he stores up in the exteriors, and turns them to the world; and hence, holy things are capable of being separated from things not holy, and man thus may be saved. This cannot be effected when goods and evils are commixed. That they will have a crown of life, who remain in faith and love even to death, the Lord teaches in the Apocalypse, chap. ii. 10; chap. iii. 26.

The eighth law of Divine Providence is, "*That the Lord continually withdraws man from evils, so far as man from a free principle is willing to be withdrawn: that so far as he can be withdrawn from evils, so far he is drawn by the Lord to good, thus to heaven; and so far as man cannot be withdrawn from evils, so far he cannot be drawn by the Lord to good, thus to heaven: for man, so far as he is withdrawn from evils, so far doeth good from the Lord, which good in itself is good, but so far as he is not withdrawn from evils, so far he doeth good from himself, which good in itself hath evil.*" Man, by the speech

of his mouth, and by the actions of his body, is in the natural world, but by the thoughts of his understanding and by the affections of his will he is in the spiritual world: by the spiritual world is meant both heaven and hell, each distinguished most ordinately into innumerable societies, according to all the varieties of affections and consequent thoughts. In the midst of those societies is man, so tied to them that he cannot exercise in the slightest instance either his thought or will, but together with them, and so together, that if he was to be plucked away from them, or they from him, he would fall down dead, retaining only life in his inmost principle, by which principle he is a man and not a beast, and by which principle he lives to eternity. Man doth not know that he is in such inseparable consort as to life; and the reason why he doth not know it is, because he doth not discourse with spirits, consequently, doth not know anything concerning that state. But, lest this should be concealed to eternity, lo! it is revealed. This is necessary to be premised, before this law of Divine Providence can be understood.

Man from his birth is in the midst of infernal societies, and dilates himself into them, altogether as he dilates the evil affections of his will. The evil affections of the will are all derived from the loves of self and of the world; the reason is, because those loves turn all things of the mind downwards and outwards, thus to hell, which is beneath, and which is out of themselves, and thereby averteth them from the Lord, thus from heaven: the interiors also of all things of the human mind, and therewith the interiors of all things of the spirit, are capable of being turned either downwards or

upwards; they are turned downwards when man loveth himself above all things; and they are turned upwards when he loveth the Lord above all things; it is an actual turning; man of himself turneth them downwards, and the Lord from Himself turneth them upwards; the reigning love is what turneth. Thoughts do not turn the interiors of the mind, except so far as they are derived from the will. That this is the case man also doth not know, and yet it is expedient he should know, in order that he may understand how he is led out of hell, and led into heaven by the Lord. But that man may be brought out of hell, and brought into heaven, by the Lord, it is necessary that he should resist hell, that is evils, as from himself; if he doth not resist as from himself, he remains in hell, and hell in him, nor are they separated to eternity. This, likewise, follows from the above-mentioned laws of Divine Providence, which have been explained. That this is the case, experience also will teach: evils are removed from man either by punishments, or by temptations and consequent aversions, or by the affections of truth and good. Evils are removed by punishments with those who are not reformed; by temptations and consequent aversions with those about to be reformed; and by the affections of truth and good with the regenerate. Experience is this; when an unreformed or evil person undergoes punishments, as is the case in hell, he is kept in the punishment until it is perceived that of himself he refuseth evils, nor is he sooner liberated, and thus he is compelled of himself to remove evils; if he be not punished even to that intention and will, he remains in his evil; nevertheless, evil is still not extirpated, because he hath not

compelled himself; therefore it remains within, and recurs when the fear ceaseth. Evils are removed by temptations with those who are about to be reformed, which temptations are not punishments, but combats: persons in these circumstances are not compelled to resist evils, but compel themselves, and implore the Lord, and are thus liberated from the evils which they have resisted; these afterwards desist from evils, not from any fear of punishment, but from aversion to evil, which aversion in their case is at length resistance. But with the regenerate, there are not any temptations or combats, but affections of truth and good, which withhold evils at a distance from them: for they are altogether separated from hell, from whence evils come, and are conjoined to the Lord. To be separated and removed from evils is nothing else than to be separated and removed from infernal societies. The Lord is able to separate and remove all, as many as He wills, from infernal societies, thus from evils, and is likewise able to transmit them into heavenly societies, thus into goods, but this endures only for a few hours, after which the evils recur: this, also, I have occasionally seen effected, and likewise that the evil person continued evil as before. In the whole spiritual world there is not given an example of any one being removed from evils, except by combat or resistance as from himself, or of any one being removed, except by the Lord alone.

Experience further testifies to the same purpose; for all who come from the earth into the spiritual world, are known as to their quality, from this consideration, whether they can resist evils as from themselves, or whether they cannot: they who can are saved, but they

who cannot are not saved: the reason is, because man cannot resist evils of himself, but of the Lord; for it is the Lord who resists evils with man, and causes man to feel and perceive as if he doeth it from himself: they therefore, who in the world have acknowledged the Lord, and likewise that all good and truth is from Him, and nothing from man, and thus that they have power against evils from the Lord, and not from themselves, they resist evils as from themselves. But they who have not acknowledged those things in the world, cannot resist evils as from themselves, for they are in evils, and in the delight thereof grounded in love; and to resist the delight of love is to resist themselves, their own nature, and their own life. The experiment was made whether they were able to resist evils whilst the punishments of hell were announced to them, yea whilst they were seen, and likewise felt; but still it was in vain, for they hardened their minds, saying, come what will, provided only we are in the delight and joys of our hearts so long as we are here; we know things present, what is to come we are not concerned about; we shall not suffer more evil than any others: but after a stated time they are cast into hell, where they are compelled by punishments not to do evil; but punishments do not take away the will, the intention, and consequent thought of evil, they only take away the act. From these considerations it is evident, that to resist evils is not effected by man, but by the Lord with those who acknowledge Him, and that the Lord gives it to appear as if it was done by man. The reason why the Lord alone resists evils with man, and not by any angels of heaven, is, because to resist evils with man is of Divine Omnipo-

tence, Divine Omniscience, and Divine Providence. It is of *Divine Omnipotence*, because to resist one evil is to resist many, and likewise is to resist the hells; for every single evil is conjoined with innumerable evils, and their coherence is like that of the hells with each other; for as evils so the hells, and as the hells so evils, make one, and to resist the hells so conjoined is impossible for any one but the Lord alone. It is of *Divine Omniscience*, because the Lord alone knows what is the quality of man and what his evils are, and in what connection they are with other evils, thus in what order they are to be removed, that man may be healed from within, or radically. It is of *Divine Providence*, lest anything be done contrary to the laws of order, also, that what is done may promote the happiness of man to eternity; for Divine Providence, Divine Omniscience, and Divine Omnipotence, in singular things, have respect to what is eternal. From these considerations it may be manifest, that no angel can resist evils with man, but the Lord alone. The Lord effects such resistance immediately from himself, and likewise mediately by (or through) heaven, but still in such a manner, that no angel knows anything about it: for heaven in its whole complex is the Lord, because it is His Divine Proceeding, wherefore, whilst He operates by or through heaven, it is likewise from Himself; but it is said mediately, because the divine operation is transfluent through the heavens, yet still it takes nothing from the proprium of any angel there, but from its own appertaining to them: the appearance is, as when man performs an action, he moves innumerable moving fibres scattered through the whole body to perform it, of which

no single fibre knows anything: such also are angels in the divine body, which is called heaven.

The law of Divine Providence, that man, so far as he can be withdrawn from evils, so far doeth good from the Lord which in itself is good, but so far as he cannot be withdrawn from evils, so far he doeth good from himself, which in itself hath evil, may be illustrated from the precepts of the decalogue; as for example, from the precept concerning not stealing; they who resist as from themselves the lust of stealing, thus also the lust of obtaining gain by insincerity and injustice, saying in their hearts, that they ought not to do so, because it is contrary to a divine law, thus contrary to God, in itself infernal, thus in itself evil, after a few short combats are withdrawn from that evil, and are led by the Lord into the good which is called sincerity, and into the good which is called justice, and then they begin to think of those goods, and to see them from them, sincerity from sincerity, and justice from justice; and afterwards, as they shun and hold in aversion the evil of the above-mentioned lust, they love those goods, and from love do them without practising on themselves any compulsion: those goods are from the Lord, because they are goods in themselves good. But it is otherwise if the lust of obtaining gain by insincerity and injustice remains with man, for in this case he cannot do what is sincere from sincerity, nor what is just from justice, thus not from the Lord, but from himself; for he doeth these things that he may acquire the credit of being sincere and just, for the sake of the ends which he purposes of securing greater gain and honor: these ends are in his goods, and from the end is all the quality of good: this good, there-

fore, hath in itself evil, since its quality is derived from the proposed end of obtaining gain by insincerity and injustice. Every one can see, that this good cannot be made good in itself, until evil is removed. The case is similar in regard to the other precepts of the decalogue.

So far as man is removed from evils, so far he is removed from hell, because evils and hell are one: and so far as he is removed from these, so far he enters into goods, and is conjoined with heaven, for goods and heaven are one. Man in this case becomes another man, his freedom, his good, his mind, and his understanding and will, being inverted; for he becomes an angel of heaven. His *freedom*, which had before been the freedom of thinking and willing evil, becomes the freedom of thinking and willing good, which in itself is essential freedom: when man is in this freedom, he then first knows what freedom is, but not before, since from the freedom of evil he felt the freedom of good as servitude, but now from the freedom of good he feels the freedom of evil as servitude, as also it is in itself. The *good*, which man had before done, inasmuch as it was from the freedom of evil, could not be good in itself, since the love of self or of the world was in it; for good is not given from any other origin but from love, and hence, such as the love is, such is the good; if the love be evil, still its delight is felt as good, although it is evil: but the good which man afterwards doeth, is good in itself, because from the Lord, who is good itself, as was said above. The *mind of man*, before it was conjoined to heaven, was turned backwards, because it was not yet brought forth out of hell; but whilst it is in a state of reformation, it looks from truth to good,

thus from the left to the right, which is contrary to order; but after the mind is conjoined to heaven, it is turned forwards, and is elevated to the Lord, and looks from right to left, that is, from good to truth, which is according to order: thus a turning is effected. The case is similar with the *understanding* and the *will*, because the understanding is recipient of truth, and the will recipient of good: before man is brought out of hell, the understanding and will do not act in unity, for at that time, from the understanding, man sees and acknowledges several things which he doth not will, because he doth not love them; but when man is conjoined to heaven, then the understanding and will act in unity, for the understanding becomes the will's understanding, since man, when the turning is effected, loves what he wills, and what he wills from love, this he also thinks; thus, after man is removed from evils by resistance and combat against them as from himself, he comes into the love of truth and good, and in this case, all things which he willeth and thence doeth, he also thinketh and thence speaketh.

There are two faculties of life appertaining to man; one is called understanding and the other will: those faculties are altogether distinct from each other, but are created to make one, and when they make one, they are called one mind; nevertheless, with man they are at first divided, but afterwards they are united. *They are distinguished* altogether as light and heat, for understanding is from the light of heaven, which in its essence is divine truth or divine wisdom; the understanding, also, appertaining to man, whilst he is in the world, sees, thinks, reasons and concludes from that light; that this

is the case, is unknown to man, because he doth not know anything concerning that light and its origin: but the will is from the heat of heaven, which in its essence is divine good or divine love; the will, also, appertaining to man, whilst he is in the world, derives love from that heat, together with all its pleasure and delight; that this is the case, man is again ignorant, because he doth not know anything concerning that light and its origin. Now, whereas the understanding sees from the light of heaven, it is evident that it is the subject and receptacle of that light, thus also, the subject and receptacle of truth and the wisdom thence derived: and whereas the will lives from the heat of heaven, it is evident that it is the subject and receptacle of that heat, so likewise, the subject and receptacle of good, thus of love. From these considerations it may be seen manifestly, that those two faculties of the life of man are distinct like light and heat, also, like truth and good, and like wisdom and love. *That those two faculties are at first divided with man*, is perceived evidently from this consideration, that man can understand what is true, and from what is true can understand what is good, and approve it, but still not will it, and from willing do it; for he understands what is true, and hence what is good, whilst he hears and reads it, and he so perfectly understands, that afterwards he can teach it by preaching and writing; but when he is left to himself, and thinks from his own spirit, he can then observe that he does not will it, yea, that he wills to act contrary to it, and likewise, that he doth act contrary to it, when not restrained by fears. Of this character are they, who can speak intelligently, and yet live otherwise: this is what is meant

by a man's seeing one law in his spirit, and another in his flesh, for spirit is the understanding, and flesh is the will. This disagreement of the understanding and will is perceived principally by those who are willing to be reformed, but little by others. The reason why this disagreement is given, is, because the understanding with man is not destroyed, but the will is destroyed: for understanding is comparatively as the light of the world, by virtue of which a man is able to see with equal clearness in the time of winter as in the time of summer; and the will is comparatively as the heat of the world, which may be absent from the light, and may be present with the light, for it is absent in the time of winter, and it is present in the time of summer. But the case is this, that nothing destroys understanding but will, as nothing destroys the germinations of the earth but the absence of heat. Understanding derived from will is destroyed with those who are in evils, when they act in unity, not when they do not act in unity; they act in unity, when man thinks with himself from his own love, but they do not act in unity when he is with others; for in this latter case, he conceals and thereby removes the self-love of his own will, which being removed, the understanding is elevated into superior light. The following experience may serve for confirmation: I have occasionally heard spirits discoursing with each other, and likewise with myself, so wisely, that an angel could scarce discourse more wisely, and from this circumstance I have been led to suppose, that in a short time they would be raised up into heaven; but after a time, I have seen them with the evil in hell, at which I was surprised; but it was given me, in this

case, to hear them discoursing in a strain altogether different, not in favor of truths as before, but against them, by reason that now they were in the love of their own proper will, and in like manner of their own proper understanding, whereas before they were not in that love. It hath also been given to see how the proprium of man is distinguished from what is not his proprium, for this may be seen in the light of heaven: the proprium resides interiorly, but what is not the proprium exteriorly, and the latter veils the former, and likewise hides it, nor doth it appear until that veil is taken away, as is done with all after death. I also observed, that several were amazed at what they saw and heard, but they were of those who judge of the state of man's soul from his discourse and writings, and not at the same time from the deeds which are of his own proper will. From these considerations it is evident, that the above two faculties of life appertaining to man are at first divided. *Something shall now be said of their union:* they are united with those who are reformed, which is effected by combat against the evils of the will, for when those evils are removed, the will of good acts in unity with the understanding of truth: hence it follows, that such as the will is, such is the understanding, or, what is the same thing, that such as the love is, such is the wisdom: the reason why the latter is of such a quality as the former, is, because the will's love is the esse of the life of man, and the understanding's wisdom is the existere of life thence derived; wherefore, love, which is of the will, forms itself in the understanding, and the form which it there receives is what is called wisdom; for since both have one essence, it is evident that wisdom is

the form of love, or love in form. After the above faculties are thus united by reformation, then the will's love increases every day, and it increases by spiritual nourishment in the understanding, for in the understanding it hath its affection of truth and good, which is as an appetite that hungers and desires. From these considerations it is evident, that the will is what ought to be reformed, and that as it is reformed, the understanding sees, that is, grows wise; for, as was said, the will is destroyed, but not the understanding. Will and understanding also make one with those who are not reformed, or the evil, if not in the world, still after death; for after death it is not allowed man to think from understanding except according to his will's love, every one being at length reduced to this necessity: and when he is so reduced, then the evil love of the will hath its form in the understanding, which form, inasmuch as it is from the falses of evil, is insanity.

To the above observations it may be proper to add, I. That the light of the understanding before reformation is as the light of the moon, clear according to the knowledges of truth and good, but after reformation is as the light of the sun, clear according to the application of the knowledges of truth and good to the uses of life. II. The reason why the understanding hath not been destroyed is, that man may know truths, and from truths may see the evils of his will; and when he sees them, may resist them as from himself, and thus be reformed. III. Nevertheless, man is not to be reformed by virtue of understanding, but by this, that the understanding acknowledges truths, and from them seeth evils; for the operation of the Divine Providence of the

Lord is into the love of man's will, and from this into the understanding, and not *vice versa*. IV. That the will's love, according to its quality, gives intelligence; natural love derived from spiritual gives intelligence in things civil and moral; but spiritual love in natural gives intelligence in things spiritual; but love merely natural, and the conceit thence derived, doth not give any intelligence in things spiritual, but gives the faculty of confirming whatsoever it is disposed to do, and after confirmation infatuates the understanding, so that it sees what is false as true, and what is evil as good: nevertheless this love doth not take away the faculty of understanding truths in their light; it takes away when it is present, and it doth not take away when it is absent. V. When the will is reformed, and the wisdom which is of the understanding becomes that of the love which is of the will, or when wisdom becomes the love of truth and good in its form, then man is as a garden, in the time of spring, when heat is united to light, and gives soul to germinations; spiritual germinations are the productions of wisdom from love, and in this case, in every production, there is a soul from that love, and its clothing from wisdom, thus the will is as a father, and the understanding as a mother. VI. Such then is the life of man, not only the life of his mind (*animus*) but also the life of his body, inasmuch as the life of the mind acts in unity with the life of the body by correspondences; for the life of the will or love corresponds to the life of the heart, and the life of the understanding or wisdom corresponds to the life of the lungs, which are the two fountains of the life of the body: that this is the case, is unknown to man, nevertheless it is from this

ground that an evil person cannot live in heaven, and that a good person cannot live in hell; for both the one and the other becomes as it were dead, if he be not amongst those, with whom the life of his will and hence the life of his understanding act in unity; amongst such, and amongst none else, his heart reciprocates freely, and hence his lungs respire freely.

The ninth law of the Divine Providence is, *That the Lord doth not immediately teach man truths, either from Himself or by the angels, but that He teaches mediately by the Word, by preaching, by reading, by discourse and by communication with others, and thus by consideration in private of what is taught; and that man, in this case, is enlightened according to the affection of truth grounded in use; otherwise man would not act as of himself.* These things follow as consequences from the laws of the Divine Providence before explained, namely, from these, that man is in freedom, and acts what he acts from reason; also, that from understanding he should think as from himself, and hence from the will should do good as from himself; and further, that he is not to be compelled by miracles or by visions to believe anything, or to do anything: these laws are immutable, because they are of the divine wisdom, and at the same time of the divine love, and yet they would be disturbed if man was to be immediately taught, either by influx or by discourse. Moreover, the Lord flows-in into the interiors of the mind of man, and through them into his exteriors; also, into the affection of his will, and through that into the thought of his understanding, but not *vice versa*. To flow-in into the interiors of the mind of man, and through them into his exteriors, is to in-fix the root, and

from the root to produce, for the root is in the interiors, and production in the exteriors; and to flow-in into the affection of the will, and through it into the thought of the understanding, is first to inspire a soul, and through it to form all other things; for the affection of the will is as a soul, by which the thoughts of the understanding are formed: this, likewise, is influx from what is internal into what is external, which influx is given. Man knows nothing at all of what flows-in into the interiors of his mind, nor of what flows-in into the affection of his will. . . . But how the Lord flows-in, and how man is thus led, cannot be known from any other source than from the spiritual world, in which world man is as to his spirit, thus as to his affections and consequent thoughts, for the latter and the former are the spirit of man, and it is this which thinks from his affection, and not the body. The affections of man, from which his thoughts are derived, have extension into societies in the spiritual world in every direction, into a greater or lesser number according to the quantity or quality of affection; within those societies man is as to his spirit, tied to them as with stretched-out cords which circumscribe the space for his walking; and then as he proceeds from one affection into another, so he proceeds from one society into another; and in whatsoever society he is, and wheresoever he is in the society, there is the centre from which the affection and its thought expatiates to the rest of the society as to circumferences, which thus are in continual connection with the affection of the centre, from which affection in this case he thinks and speaks. Man procures to himself in the world this sphere, which is the sphere of his affections and consequent thoughts, if he

be an evil man, in hell, if he be a good man, in heaven. That this is the case, man is ignorant, because he is ignorant that such things are. Through those societies man, that is, his mind, walks free, although bound, and the Lord leads him, nor does he take a step, into which and from which the Lord doth not lead, and gives to the man continually to know no otherwise, than that he goes of himself in full liberty; and it is allowed him to persuade himself of this, because it is from the law of Divine Providence that man should be conveyed whither his affection wills. If the affection be evil, he is carried about through infernal societies, and if he doth not look to the Lord, he is brought into those societies more entirely and deeply, yet still the Lord leads him as by the hand by permitting, and withdrawing so far as the man is willing to follow from freedom: but if he looks to the Lord, he is brought forth from those societies successively, according to the order and connection in which they are; which order and which connection are known to no one but to the Lord alone; and thus he is conveyed by continual steps out of hell upwards towards heaven, and into heaven. This is effected by the Lord whilst man is ignorant of it, since if man knew it, he would disturb the continuation of that progress by leading himself: it is sufficient for him to learn truths from the Word, and by truths what things are good, and from truths and goods what evils and falses are, to the intent that he may be affected by truths and goods, and not be affected by falses and evils; he may indeed know evils and falses, before he knows goods and truths, but he cannot see them and perceive them: thus and no otherwise man may be led from affection into affection, in freedom and

as of himself, from the affection of truth and good, by leading, if he acknowledges the Divine Providence of the Lord in singular things, and from the affection of what is evil and false, by permission, if he doth not acknowledge that Providence: it is also sufficient that he is capable of receiving intelligence corresponding to affection, which he receives, so far as from truths he fights against evils as of himself. It is expedient that this should be revealed, for this reason, because it is not known that the Divine Providence is continual, and in the most singular things of the life of man, and this because it is not known how it is.

These things being premised, it shall now be told what affection is, and afterwards why man is led of the Lord by affections and not by thoughts, and lastly that man cannot otherwise be saved. *What affection is.* By affection is meant the like as by love; but love is as the fountain, and affections are as the streams thence derived, thus also, they are its continuations. Love as a fountain is in the will of man; affections, which are its streams, by continuity flow-in into the understanding, and there by means of light from truths produce thoughts, altogether as the influences of heat in a garden produce germinations by means of the rays of light; love, also, in its origin is the heat of heaven, truths in their origin are the rays of the light of heaven, and thoughts are the germinations of their marriage. From such a marriage are all the socities of heaven, which are innumerable, which in their essence are affections; for they are from the heat which is love, and from wisdom which is the light, from the Lord as a sun; hence, those societies, in proportion as heat in them is united to light, and light

is united to heat, are affections of good and of truth: from this origin are the thoughts of all in those societies. From this consideration it is evident, that the societies of heaven are not thoughts, but that they are affections; consequently, that to be led by those societies is to be led by affections, or to be led by affections is to be led by societies; wherefore in what now follows, instead of societies the term affections shall be applied. It shall now be shown, *why man is led of the Lord by affections and not by thoughts:* whilst man is led of the Lord by affections, he may be led according to all the laws of His Divine Providence, but not if by thoughts: affections do not manifest themselves before the man, but thoughts do manifest themselves; also, affections produce thoughts, but thoughts do not produce affections; it appears as if they produce them, but it is a fallacy; and when affections produce thoughts, they also produce all things of man, because they are his life. This, likewise, is known in the world; for if you hold man in his affection, you keep him bound, and lead him whithersoever you will, and, in this case, one reason goes as far as a thousand; whereas if you do not hold man in his affection, reasons are of no avail, for the affection which is not in concord either perverts them, or rejects them, or extinguishes them. Similar would be the case, if the Lord led man by thoughts immediately, and not by affections. Also, when man is led of the Lord by affections, he appears to himself to think freely as of himself, and as of himself to speak freely, and likewise to act. Hence now it is, that the Lord doth not immediately teach man, but mediately by the Word, by doctrine and preaching from the Word, by discourse and

conversation, for from these things man thinks freely as of himself. *That man cannot otherwise be saved,* follows both from what has been said concerning the laws of the Divine Providence, and also from this consideration, that thoughts do not produce affections with man; for if man knew all things of the Word and all things of doctrine, even to the arcana of wisdom which the angels possess, and thought and spake them, whilst yet his affections were concupiscences of evil, still he could not be brought out of hell by the Lord. Hence it is evident, that if man were taught from heaven by influx into his thoughts, it would be like casting seed into the way, or into water, or into snow, or into fire.

Inasmuch as the Divine Providence acts into the affections which are of man's love and thence of his will, and leads him in his own affection, and from that affection into another that is near and related to it, by freedom, and thus, imperceptibly, so that man knows nothing at all of the manner in which it acts, yea, that he scarce knows that there is a Divine Providence, it hence comes to pass, that several deny that Providence, and confirm themselves against it; and this is done in consequence of the various things which happen to exist, as that the arts and tricks of the wicked are successful, that impiety prevails, that there is a hell, that blindness of the understanding hath place in things spiritual, and that hence come so many heresies, and that each, commencing from one head, diffuses itself into congregations and nations, and remains, as Popery, Lutheranism, Calvinism, Melancthonism, Moravianism, Arianism, Socinianism, Quakerism, enthusiasm, yea Judaism, and likewise in these naturalism and atheism; and out of Europe,

extending through several kingdoms, Mahometanism, and likewise gentilism, in which are various kinds of worship, and in some cases no worship at all. All who think on these subjects not from divine truth, say in their heart that there is no Divine Providence; and they who hesitate in opinion affirm that there is a Divine Providence, but that it is only universal: both the latter and the former, when they hear that the Divine Providence is in the most singular things of the life of man, in this case either do not attend or do attend; they who do not attend, reject the idea behind them, and depart; but they who do attend, are as those who depart, and yet they turn back their faces, and only look whether it be anything, and when they see, they say with themselves, so it is said; some also, of these latter, affirm with the mouth, and not with the heart. Now, whereas it is of importance that the blindness arising from ignorance, or the thick darkness arising from the absence of light, should be dispersed, it shall be given to see: I. that the Lord teaches no one immediately, but mediately by those things appertaining to man which are from the hearing and sight: II. and yet that the Lord provides that man may be reformed and saved by those things, which he thence adopts into his religion: III. and that He provides for every nation a universal medium of salvation.

That the Lord teaches no one immediately, but mediately by those things appertaining to man which are from the hearing and sight, follows from what hath been said above; to which must be added, that immediate revelation is not given, unless what hath been given in the Word; which revelation, as delivered by the prophets and evangelists, and in the historical parts of the Word,

is such, that every one may be taught according to the affections of his love, and the consequent thoughts of his understanding; they therefore, who are not principled in good as to life, may be taught a little, but they who are in good as to life, may be taught much, for these latter are taught by illustration from the Lord. Illustration is as follows: light conjoined to heat flows-in through heaven from the Lord; this heat, which is divine love, affects the will, whence man hath the affection of good; and this light, which is divine wisdom, affects the understanding, whence man hath the thought of truth: from these two fountains, which are the will and understanding, all things of the love and all things of man's science are effected, but only those things are excited and presented to view, which relate to the subject. Thus illustration is effected by the Word from the Lord, in which Word, everything derived from the spiritual principle which is in it, communicates with heaven, and the Lord flows-in through heaven, and into that which at the time is under man's view, and the influx is continual and universal, extending to the most singular things appertaining to every one; it is comparatively as the heat and light from the sun of the world, which operate into all and singular things of the earth, and cause them to vegetate according to the quality of their seed and their reception: how much more must this be the case with the heat and light from the divine sun, by virtue of which all things live! To be illustrated through heaven from the Lord is to be illustrated by the Holy Spirit; for the Holy Spirit is the Divine proceeding from the Lord as a sun, from which heaven is. Hence it is evident, that the Lord teaches the man of the church

mediately from the Word, according to the love of his will, which he hath acquired by life, and according to the light of his understanding, which he hath thence acquired by science, and that it cannot be otherwise, because this is the divine order of influx. This now is the reason why the Christian religion is divided into churches, and within those churches into heresies, in general and in particular. But they who are out of the Christian orb, and have not the Word, are taught in like manner, for their illustration is effected by the religious principle which they have instead of the Word, and which is partly from the Word: the religious principle among the Mahometans was in some respects taken from the Word of each Testament: with others the religious principle is derived from the ancient Word, which afterwards was lost: with some, their religious principle is from the ancient church, which was extended through a great part of the continent of Asia, and which, in like manner as our church at this day, was divided into several, all possessing that ancient Word. From these churches were derived the religious principles of several nations, which yet, in process of time, became in many cases more or less idolatrous. People of this description, who derive their religious rites from such an origin, are taught of the Lord mediately by their religious principle, in like manner as Christians by the Word; and this is effected, as was said, by the Lord through heaven, and hence by the excitation of their will and at the same time of their understanding. But illustration by those religious principles is not like illustration by the Word, being only like illustration in the evening, whilst the moon shines with lesser or greater degrees of brightness; whilst illus-

tration by the Word is as in the day, whilst the sun shines from morning to noon, thus likewise with lesser or greater degrees of brightness. Hence it comes to pass, that the church of the Lord, extended through the universal terrestrial globe, as to its light, which is divine wisdom, is as the day from noon to evening, and even to night: and as to its heat, which is divine love, is as the year from spring to autumn, and even to winter.

That nevertheless the Lord provides that man may be reformed and saved by those things which he thence adopts into his religion. In the universal terrestrial globe, where there is any religion, there are two [Beings] who constitute it, which two beings are God and man, for there must be conjunction between them; and there are two things which constitute conjunction, the good of love, and the truth of faith; the good of love is from God immediately, the truth of faith is also from God, but mediately; the good of love is that by which God leads man, and the truth of faith is that by which man is led: this is the same thing with what was said above: the truth of faith appears to man as his own, because it is from those things which he procures to himself as from himself. God therefore conjoins Himself to man by the good of love, and man conjoins himself to God as of himself by the truth of faith. Inasmuch as the conjunction is such, therefore the Lord compares Himself with a bridegroom and husband, and compares the church with a bride and wife. The Lord flows in continually with the full good of love, nevertheless he cannot be conjoined to man in the full truth of faith, but only in that which appertains to man, and this is various: this may be given in greater fulness with those

who live in countries where the Word is, but in less fulness with those who live in countries where the Word is not known; still, however, both with the latter and the former, the fulness varies according to science, and at the same time according to life in agreement with science; hence it is, that it may be given greater with those who have not the Word, than with those who have the Word. The conjunction of God with man, and of man with God, is taught in the two tables which were written with the finger of God, which are called tables of the covenant, the testimony, and the law; in one table is God, in the other is man: these tables are with all nations who have any religion; from the first table they know that God is to be acknowledged, is to be sanctified, and is to be worshiped; from the other table they know that theft ought not to be committed, either openly or clandestinely by arts, neither is adultery to be committed, nor murder, whether with the hand or with the heart, neither ought man to bear false witness in a court of justice, or before the world, and likewise that he ought not to desire those things. Man from his table knows the evils which are to be shunned, and in proportion as he knows them and shuns them as from himself, in the same proportion God conjoins man to Himself, and gives him from His table to acknowledge Him, to sanctify Him, and to worship Him, and likewise gives him not to will evils, and also gives him to know truths in abundance and extent, so far as he doth not will evils. Thus those two tables conjoin themselves with men, and the table of God is set upon the table of man, and is put as one table into the ark, over which is the propitiatory, which is the Lord, and over

the propitiatory the two cherubs, which are the Word and what is derived from the Word, in which the Lord speaks with man, as with Moses and Aaron between the cherubs. Inasmuch now as the conjunction of the Lord with man, and of man with the Lord, is effected by the above things, it is evident that every one who knows them, and lives according to them, not only from civil and moral law, but also from divine law, will be saved; thus every one in his own religion, whether he be a Christian, or a Mahometan, or a gentile. And, what is more, the man who from a religious principle lives according to the above precepts, although in the world he knows nothing of the Lord, nor anything more from the Word, yet he is in that state as to his spirit that he is willing to become wise; wherefore after death he is informed by the angels, and acknowledges the Lord, and receives truths according to affection, and becomes an angel. Every person who is of such a character is as one who dies an infant, for he is led of the Lord, and is educated by the angels. They who, by reason of ignorance, and because they were born in a particular part of the earth, have been principled in no divine worship, are also informed after death like infants, and, according to their civil and moral life, receive the means of salvation: I have seen such, and they appeared at first as if they were not men, and afterwards I saw them as men, and heard them speaking sanely from the precepts of the decalogue; to instruct such is the inmost angelic joy. From these considerations it is now evident that the Lord provides that every man may be saved.

That the Lord provides for every nation a universal

medium of salvation. From what hath been said above it is evident, that man may be saved, whatsoever be his religion; for he is acquainted with evils, and from evils with falses, which are to be shunned, and when he shuns them, he knows the goods which ought to be done, and the truths which ought to be believed; the goods which he doeth, and the truths which he believeth, before he hath shunned evils, in themselves are not goods, and in themselves are not truths, because from man and not from the Lord; the reason why they are not goods and truths in themselves before he hath shunned evils, is, because they have no life in them. The man who is acquainted with all goods and all truths, as many as it is possible to know, and doth not shun evils, knows nothing, his knowledge being absorbed and ejected by evils, so that he becomes infatuated, not in the world, but afterwards; whereas the man who is acquainted with few goods and few truths, and shuns evils, he knows those goods and truths, and super-adds several others, and becomes wise, if not in the world, yet afterwards. Since, therefore, every one, of every religion, is acquainted with evils, and from evils with falses, which ought to be shunned, and, whilst he shuns them, is acquainted with the goods which ought to be done, and with the truths which ought to be believed, it is evident that this is provided of the Lord, as a universal medium of salvation with every nation, which hath any religion. This is given in all fulness amongst Christians; and it is likewise given, although not in fulness, amongst Mahometans, and also amongst gentiles: other things, which cause discrimination, are either ceremonious, which are indifferent, or are goods which may be done or not done,

or are truths which may be believed or not believed, and yet man be saved. Every man sees what the quality of those things is, after evils are removed; a Christian sees it from the Word, a Mahometan from the Alcoran, and a gentile from his religious principles. A Christian sees from the Word, that God is one, that the Lord is the Saviour of the world, that all good in itself good, and all truth in itself truth, is from God, and nothing from man; that baptism is, that the holy supper is, that there is a heaven and a hell, that there is a life after death, and that he who doeth good cometh into heaven, and he who doeth evil, into hell: these things he believeth from truth, and doeth from good, whilst he is not in evil; other things, which are not in accord with these and with the decalogue, he may omit. A Mahometan sees from the Alcoran that God is one, that the Lord is the Son of God, that all good is from God, that there is a heaven and a hell, that there is a life after death, and that the evils mentioned in the precepts of the decalogue ought to be shunned: if he doeth these things, he also believeth them, and is saved. A gentile sees from his religious principle, that there is a God, that he is to be sanctified and worshiped, that good is from Him, that there is a heaven and a hell, that there is a life after death, that the evils mentioned in the decalogue ought to be shunned: if he doth these things, and believeth them, he is saved. And whereas several of the gentiles perceive God as a man, and God-man is the Lord, therefore also after death, when they are instructed by the angels, they acknowledge the Lord, and from the Lord afterwards receive truths which they did not know before. That they have not baptism, nor the

holy supper, doth not condemn; for the holy supper and baptism are for those alone, who are in possession of the Word, and to whom the Lord is known from the Word; for they are symbols of that church, and are testifications and certifications that they are saved, who believe and live according to the Lord's precepts in the Word.

Something shall now be said concerning the discourse of spirits with man: It is believed by many, that man may be taught of the Lord by spirits speaking with him; but they who believe this, and are willing to believe it, do not know that it is connected with danger to their souls. Man, so long as he lives in the world, is in the midst of spirits as to his spirit, and yet spirits do not know that they are with man, nor doth man know that he is with spirits: the reason is, because they are conjoined as to affections of the will immediately, and as to thoughts of the understanding mediately; for man thinks naturally, but spirits think spiritually; and natural and spiritual thought do not otherwise make one than by correspondences: a union by correspondences causes that one doth not know anything concerning the other. But as soon as spirits begin to speak with man, they come out of their spiritual state into the natural state of man, and in this case they know that they are with man, and conjoin themselves with the thoughts of his affection, and from those thoughts speak with him: they cannot enter into any thing else, for similar affection and consequent thought conjoins all, and dissimilar separates. It is owing to this circumstance, that the speaking spirit is in the same principles with the man to whom he speaks, whether they be true or false, and likewise that he excites them, and by his affection conjoined to the

man's affection strongly confirms them: hence it is evident that none other than similar spirits speak with man, or manifestly operate upon him, for manifest operation coincides with speech; hence it is that no other than enthusiastic spirits speak with enthusiasts; also, that no other than Quaker spirits operate upon Quakers; and Moravian spirits upon Moravians; the cases would be similar with Arians, with Socinians, and with other heretics. All spirits speaking with man, are no other than such as have been men in the world, and were then of such a quality: that this is the case hath been given me to know by repeated experience. And what is ridiculous, when man believes that the Holy Spirit speaks with him, or operates upon him, the spirit also believes that he is the Holy Spirit; this is common with enthusiastic spirits. From these considerations it is evident to what danger man is exposed, who speaks with spirits, or who manifestly feels their operation. Man is ignorant of the quality of his own affection, whether it be good or evil, and with what other beings it is conjoined; and if he is in the conceit of his own intelligence, his attendant spirits favor every thought which is thence derived; in like manner if any one is disposed to favor particular principles, enkindled by a certain fire, which hath place with those who are not in truths from genuine affection: when a spirit from similar affection favors man's thoughts or principles, then one leads the other, as the blind the blind, until both fall into the pit. The Pythonics formerly were of this description, and likewise the magicians in Egypt and in Babel, who by reason of discourse with spirits, and of the operation of spirits felt manifestly in themselves, were called wise:

but by this the worship of God was converted into the worship of demons, and the church perished; wherefore such communications were forbidden the sons of Israel under penalty of death. It is otherwise with those whom the Lord leads, and He leads those who love truths, and will them from Himself; all such are enlightened when they read the Word, for the Lord is in the Word, and speaks with every one according to his comprehension: if these hear speech from spirits, which also they do occasionally, they are not taught, but are led, and this so providentially, that the man is still left to himself, since, as was before said, every man is led of the Lord by affections, and thinks from them as from himself, in freedom; if this was not the case, man would not be capable of reformation, neither could he be enlightened. But men are enlightened variously, every one according to the quality of his affection and consequent intelligence: they who are in the spiritual affection of truth, are elevated into the light of heaven, so as to perceive the illustration. It hath been given me to see it, and from it to perceive distinctly what cometh from the Lord, and what from the angels; what cometh from the Lord is written, [or given in my writings,] and what from the angels is not written. Moreover it hath been given me to discourse with the angels as man with man, and likewise to see the things which are in the heavens, and which are in the hells: the reason was, because the end of the present church approaches, and the beginning of a new one is at hand, which will be the New Jerusalem, to which it is to be revealed, that the Lord rules the universe, both heaven and the world; that there is a heaven and a hell, and what is the quality of each; that

men live also as men after death, in heaven they who have been led of the Lord, in hell they who have been led of themselves; that the Word is the Divine itself of the Lord in the earth; also that the last judgment is passed, lest man should expect it in his world to eternity; besides many other things which are effects of the light now arising after darkness.

A tenth law of the Divine Providence is, *that man from his own proper prudence hath led himself to eminence and to opulence, whilst they seduce: for man is led of the Divine Providence to such things as do not seduce, and which are serviceable to his eternal life: for all things of the Divine Providence with man respect what is eternal, because the life which is God, from which man is man, is eternal.* There are two things which principally affect the minds of men, eminence and opulence; eminence is derived from the love of glory and of honors, opulence is derived from the love of money and possessions: they affect principally the minds [*animos*], because they are proper to the natural man: hence it is that they who are merely natural, know no otherwise than that eminence and opulence are real blessings, which are from God; when yet they may be curses, as may be clearly concluded from this circumstance, that they are the portion both of good and evil men: the eminent and the opulent have been seen by me in the heavens, and they have likewise been seen by me in the hells; wherefore, as was said, when eminence and opulence do not seduce, they are from God, but when they seduce, they are from hell. The reason why man in the world doth not distinguish between the two cases, whether they be from God or from hell, is, because these cases cannot be dis-

tinguished by the natural man separate from the spiritual, but they may be distinguished in the natural man under the influence of the spiritual; and this likewise with difficulty, because the natural man is taught from infancy to assume a semblance of the spiritual man, and hence, when he performs uses to the church, to his country, to society and a fellow-citizen, thus to his neighbor, he not only saith, but also can persuade himself, that he hath performed them for the sake of the church, his country, society, and a fellow-citizen, when yet perhaps he hath performed them for the sake of himself and the world as ends: that man is in such blindness, is owing to this circumstance, that he hath not removed evils from himself by any combat; for so long as evils remain, man can see nothing from what is spiritual in his natural principle, being like a man in a dream who believes himself awake, and like a bird of night which sees darkness as light; such is the natural man, when the gate of the light of heaven is shut; the light of heaven is the spiritual principle enlightening the natural man. Now, whereas it is of the greatest concern to know whether eminence and opulence, or the love of glory and honor, also the love of money and of possessions, be ends or be means, we shall first speak of an end and of means, since if they be ends they are curses, but if they are not ends, but means, they are blessings.

The end, middle causes, and effects, are called also the principal end, the intermediate ends, and the ultimate end; these latter are called ends, because the principal end produces them, and is the all in them, and is their esse, and their soul. The principal end is man's will's

love, the intermediate ends are subordinate loves, and the ultimate end is the will's love, existing as in its effigy. Inasmuch as the principal end is the will's love, it follows, that the intermediate ends, since they are subordinate loves, are foreseen, provided, and produced by the understanding, and that the ultimate end is the use foreseen, provided, and produced from the will's love by the understanding; for everything which love produces is use. These things are to be premised, to the intent that what was said above may be perceived, viz., that eminence and opulence may be blessings, and likewise that they may be curses.

Now, whereas the end, which is man's will's love, by the understanding provides or procures for itself means, by which may exist the ultimate end, to which the first end advances by means, which end is the existing end, and this is use, it follows that the end loves the means, when they perform that use, and that it doth not love them if they do not perform it; and that in this case it rejects them, and by the understanding provides or procures for itself other means. Hence it is evident of what quality man is, if his principal end be the love of eminence, or the love of glory and honor, or if his principal end be the love of opulence, or the love of money or possessions, viz. that he regards all means as servants administering to the ultimate end, which is the existing love, and this love is use from himself. As for example; in the case of a priest, whose principal end is love of money or possessions, his means are the ministry, the Word, doctrine, erudition, preaching thence derived, and by preaching the instruction of men of the church, and their reformation and salvation; these means are

estimated by him from the end and for the sake of the end, but still they are not loved, although with some it appears as if they were loved, for it is opulence which is loved, inasmuch as this is the first and last end, and that end as was said, is the all in the means. They say, indeed, that they are willing that the men of their church should be instructed, reformed, and saved; but inasmuch as they say this from an end of opulence, the things which they say are not the objects of their love, but are only the means of acquiring fame and gain on that account. The case is similar with a priest, whose principal end is the love of eminence over others. It is altogether otherwise if the instruction, reformation, and salvation of souls be the principal end, whilst opulence and eminence are the means; for in this case, a priest is altogether of another character, being spiritual, whereas in the former case he is natural; with a spiritual priest opulence and eminence are blessings, but with a natural priest they are curses. That this is the case has been testified to me from much experience in the spiritual world: several have been there seen and heard, who said that they had taught, had written, and had reformed; but when the end or love of their will was manifested, it appeared that they had done all things for the sake of themselves and the world, and nothing for the sake of God and their neighbor, yea, that they cursed God, and cursed their neighbor; they are such as are understood in Matt. vii. 22, 23; and in Luke xiii. 26, 27.

To take another example of a king, a prince, a consul, a governor, and an officer, whose principal end is the love of rule, and whose means are all things relative to

their dominion, administration, and function; in this case, the uses which they perform, are not for the sake of the good of the kingdom, commonwealth, country, societies, and fellow-citizens, but for the sake of the delight of power and of rule, thus for the sake of themselves; the uses themselves are not to them uses, but they are subservient to haughtiness; they perform them for the sake of appearances, and of distinction, neither do they love them, but they commend and still make light of them, just as a lord his servants. I have seen such after death, and with astonishment; they were devils amongst the fiery ones; for the love of rule, whilst it is a principal end, is the very fire of hell. I have seen also others, whose love of rule was not a principal end, but the love of God and the neighbor, which is the love of uses; they were angels, to whom were given dominions in the heavens. From these considerations it is further evident, that eminence may be a blessing, and that it may be a curse; and that eminence as a blessing is from the Lord, and that eminence as a curse is from the devil. What the quality of the love of rule is, when it is a principal end, may be seen by every one who is wise, from the kingdom, which, in the Word, is meant by Babel, in that it has set its throne in the heavens above the Lord, by claiming to itself all His power; hence they have abrogated the divine means of worship, which are from the Lord by the Word, and in their place have instituted demoniacal means of worship, which are adorations of living and dead men, also of sepulchres, carcases and bones. That kingdom is described by Lucifer in Isaiah, xiv. 4 to 24: but they, who have exercised that dominion from the love of it, are Lucifers, not the rest.

Inasmuch as in the Christian world the love of rule and the love of riches universally prevail, and those loves at this day are so deeply in-rooted, that their power of seduction is not attended to, it is of moment that their quality should be discovered and made known. They seduce every man who doth not shun evils because they are sins; for he who doth not thus shun evils, doth not fear God, wherefore he remains natural; and inasmuch as the loves proper to the natural man are the love of rule and the love of riches, therefore he doth not see with interior acknowledgment what is the quality of those loves in himself: he doth not see unless he be reformed, and he is reformed only by combat against evils; it is believed that he is reformed by faith, but the faith of God hath no place with man until he fights against evils. When man is thus reformed, then light from the Lord through heaven flows-in, and gives him the affection, and also the faculty, of seeing what the quality of those loves is, and whether they have rule with him, or are subservient, thus whether they are in the first place with him, and make as it were the head, or are in the second place, and make as it were the feet; if they have rule and are in the first place, they then seduce, and become curses; but if they are subservient and in the second place, they then do not seduce, and become blessings. I can assert, that all with whom the love of rule is in the first place, are inwardly devils. This love is known from its delight, for it exceeds every delight of the life of men; it exhales continually from hell, and the exhalation appears as the fire of a great furnace, and enkindles the hearts of men, whom the Lord doth not protect; the Lord protects all who are reformed. Still

the Lord leads them, but in hell; yet only by external bonds, which are fears on account of the penalties of the law, and the loss of reputation, of honor, of gain, and of the pleasures thence derived; He also leads them by remunerations in the world; nor can He bring them out of hell, because the love of rule does not admit internal bonds, which are the fear of God, and the affections of good and truth, by which the Lord leads all, who follow Him, to heaven and in heaven.

We shall now make some observations on the circumstance, that man is led of the Divine Providence to such things as do not seduce, and which are serviceable with a view to eternal life; those things also have reference to eminence and to opulence. That this is the case, may be manifest from the things which have been seen by me in the heavens. The heavens are distinguished into societies, and in each society are the eminent and the opulent, the eminent being there in such glory, and the opulent in such abundance of possession, that the glory and abundance of the world are scarce anything respectively. But all the eminent in heaven are wise, and all the opulent are knowing, wherefore eminence in heaven is of wisdom, and opulence there is of science: this eminence and this opulence may be acquired in the world, as well by those who are eminent and opulent there, as by those who are not so; for they are acquired by all in the world who love wisdom and science. To love wisdom is to love uses which are true uses, and to love science is to love the knowledge of good and truth for the sake of those uses. When uses are loved in preference to self and the world, and the knowledge of good and truth for the sake of those uses, then uses are

in the first place, and eminence and opulence in the second: this is the case with all who are eminent and opulent in the heavens; they regard the eminence in which they are from wisdom, and the opulence in which they are from science, just as a man regards raiment.

The eminence and opulence of the angels of heaven shall also be described: there are in the societies of heaven superior and inferior governors, all arranged by the Lord, and subordinate according to their wisdom and intelligence: their chief, who excels the rest in wisdom, dwells in the midst, in a palace so magnificent, that nothing in the universal world can be compared with it; the parts of its architecture are so stupendous, that I can from truth declare, that they cannot be described by natural language, as to a hundredth part; for art itself is there in its art. Within the palace are chambers and bed-chambers, in which all the furniture and ornaments are resplendent with gold and various precious stones, in such forms as cannot be effigied, either in painting or engraving, by any artificer in the world: and what is wonderful, singular things, even to the most singular, are for use, every one who enters seeing for what use they are intended, and also perceiving it as from the transpiration of the uses through their images: but every wise person, who enters, doth not keep his eye long fixed on the images, but with his mind attends to the uses, inasmuch as these delight his wisdom. Round about the palace are porticos, paradisiacal gardens, and little palaces; and singular things are celestial pleasantnesses themselves in the forms of their own beauty. Added to these magnificent objects, there are attendant

guards, each of them clad in shining garments, besides many other objects. The subordinate governors have similar magnificent and splendid abodes, according to the degrees of their wisdom, and they have wisdom according to the degrees of the love of uses. Such things not only appertain to them, but also to the inhabitants, all of whom love uses, and perform them by various employments. But there are few things which can be described, and those which cannot be described are innumerable; and because from their origin they are spiritual, they do not fall into the ideas of the natural man, and consequently neither into the expressions of his language, only into these, that wisdom builds for herself a habitation, and makes it conformable to herself, and that on this occasion, everything which lies inmostly concealed in any science or in any art, is there confluent, and gives effect. These things now are written to the intent that it may be known, that all things in the heavens also have reference to eminence and opulence, but that eminence in heaven is of wisdom, and that opulence is of science, and that such are the things to which man is led of the Lord by His Divine Providence.

Something shall now be said concerning the uses, by which man and angel hath wisdom: to love uses is nothing else than to love the neighbor, use in the spiritual sense being the neighbor. This may be seen from this circumstance, that every one loves another not from his face and body, but from his will and understanding, loving him who wills well and understands well, and not loving him who wills well and understands ill, nor who understands well and wills ill; and whereas man is loved and not loved from these principles, it follows

that the neighbor is that principle, from which every one is a man, and this is his spiritual principle: set ten men before thine eyes, that thou mayest choose one of them to be thy companion in any office or business; dost thou not first explore them, and choose him who is nearest of use to thee? wherefore he is thy neighbor* and is loved above the rest: or approach ten virgins, that thou mayest choose one of them for thy wife; dost thou not first explore the qualities of each, and if she consents, thou betrothest to thyself her who is most in agreement with thy love? she therefore, is thy neighbor in preference to the rest: if thou shouldst say to thyself, every man is my neighbor, and is therefore to be loved without distinction, in such case a man-devil might be loved equally with a man angel, and a harlot equally with a virgin. The reason why use is the neighbor, is because every man is estimated and loved, not from will and understanding alone, but from the uses which he performs, or is able to perform, from these principles: hence a man of use is a man according to use, and a man not of use is a man not a man, for of this latter it is said, he is not useful for anything: such a one, although he be tolerated in a state in the world, whilst he lives from his own principle, still after his decease, when he becomes a spirit, he is cast out into the wilderness.

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* It may here be proper to note, that in the Latin language the term neighbor is expressed by *proximus*, which signifies *nearest*. Whatsoever therefore is *nearest* to man, is properly his *neighbor*; and since the principle of good or use is nearer to him than anything else besides, therefore this principle is most pre-eminently his *neighbor*. It is to be lamented that the idea is not so fully suggested by the English term neighbor. TR.

Man therefore is of a quality such as his use is: but uses are manifold, in general they are celestial and they are infernal; celestial uses are those which are serviceable to the church, to a man's country, to society, and to a fellow-citizen, more and less, and nearer and more remotely, for the sake of them as ends; but infernal uses are those, which are serviceable only to a man's self and to those with whom he is connected, and if they be serviceable to the church, to his country, to society, and a fellow-citizen, it is not for the sake of them as ends, but for the sake of himself as an end: nevertheless, every one ought to provide for himself and for his connections the necessaries and requisites of life from a principle of love, but not from love of self. When man in the first place loves uses by doing them, and in the second place loves the world and himself, then the former is his spiritual principle, and the latter is his natural principle, and the spiritual hath dominion, and the natural serves; hence it is evident what the spiritual principle is, and what the natural. This is understood by the Lord's words in Matthew: "*Seek ye first the kingdom of the heavens, and its justice, and all things shall be added unto you,*" vi. 33: the kingdom of the heavens is the Lord and His church; and justice is spiritual, moral, and civil good; and every good, which is done from the love of those goods, is use: the reason why, in this case, all things shall be added, is because when use is in the first place, then the Lord, from whom is all good, is in the first place and hath rule, and gives whatever is conducive to eternal life and happiness; for, as was said, all things of the Divine Providence of the Lord appertaining to man, have respect to what is eternal: the all

things which shall be added, are there spoken of food and raiment, because by food is also meant everything internal, which nourishes the soul, and by raiment, everything external, which, as a body, clothes it; everything internal hath reference to love and wisdom, and everything external to opulence and eminence. From these considerations it is now evident, what is understood by loving uses for the sake of uses, and what the uses are from which man hath wisdom, from which wisdom, and according to which, every one hath eminence and opulence in heaven.

Inasmuch as man was created to perform uses, and this is to love the neighbor, therefore all, how many soever they be, who come into heaven, must do uses: according to uses, and according to the love of them, the inhabitants of heaven have all delight and blessedness, nor is heavenly joy from any other source; he who believes that such joy can be given in idleness, is much deceived; yea, neither is any idle person tolerated in hell, for its inhabitants are in work-houses, and under a judge, who imposes labors on the prisoners, which they are to do daily; and to those who do not do them, there is given neither food nor raiment, but they stand hungry and naked, and are thus compelled to labor: the difference is, that in hell they do uses from fear, but in heaven from love; and fear doth not communicate joy, but love doth communicate it. Nevertheless it is granted to interrupt employment by various engagements in consort with others, which engagements are recreations, thus also uses. It hath been given me to see several things in heaven, several things in the world, and several things in the human body, and at the same

time to consider their uses, and it hath been revealed, that everything in them, both great and small, was created from use, in use, and for use; and that the part in which the ultimate, which is for use, ceaseth, is separated as noxious, and cast out as accursed.

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We have already treated of Infinity and Eternity, likewise of Providence and Omnipotence, as appertaining to the Lord; something shall now be said concerning Omnipresence and Omniscience, which also appertain to Him. That God is omnipresent, and that He is omniscient, is acknowledged in every religion; hence in every religion they pray to God, that he may hear, also that He may see and have mercy, which would not be the case unless they believed in His omnipresence and omniscience. This belief is derived from an influx from heaven with those who have any religion; for, from religion itself, it does not come into question whether it is given, or how it is given. But whereas at this day, especially in the Christian orb, natural men are multiplied, and these do not see anything of God, and unless they see do not believe; and if they say that they believe it is either by reason of their particular office, or from a blind science, or from hypocrisy, and yet they may see if they are so disposed; in order therefore that some sight may be given into those things which are of God, it is allowed to treat of them from light, and from rational views therein originating. For every man, even the merely natural and sensual, is endowed with an understanding, which can be elevated into the light of

heaven, and see spiritual things, yea, even, things divine, and also comprehend them, but only when he heareth or readeth concerning them, and afterwards from the memory can speak of them, but to think them in himself from himself, this he cannot do: the reason is because whilst he heareth and readeth, the understanding is separated from his own proper affection, and when it is so separated, it is in the light of heaven: but when he thinketh in himself from himself, then the understanding is conjoined to the affection of his will, and this filleth it, detaineth it, and restraineth it from going out of itself. But still the case in itself is such, that the understanding can be separated from the affection of the will, and so be elevated into the light of heaven, with those natural men who are in the affection of truth, and have not confirmed falses in themselves, but hardly with those who are not in the affection of truth, from their having rejected all things of a divine nature, or confirmed themselves in falses; with these, there is as it were a shady veil between spiritual light and natural light, although with many it is in a degree transparent. Now whereas every man whatsoever, even the corporeal sensual, when he becometh adult, is endowed with such a faculty of understanding that he can comprehend those things which are of God, when he heareth or readeth them, and afterwards retain them in his memory, and thence speak, teach, and write them, it is of importance that the work concerning the divine attributes should be continued as it was begun; we shall therefore now treat concerning the divine Omnipresence, and the divine Omniscience, lest the merely natural man bring them into doubt, even to denial, through want of will-

ingness to understand anything divine and spiritual, which he calls a want of ability.

But how the Lord can be present with all who are in heaven, and in the universal terrestrial globe, and also know all things, and those the most singular and minute with them both present and future, cannot be comprehended, unless the following propositions are understood. I. That in the natural world there are spaces and times, but that in the spiritual world those things are appearances. II. That spaces and times are to be removed from the ideas, that the omnipresence of the Lord with all and every one may be comprehended, and His omniscience of things present and future appertaining to them. III. That all the angels of heaven and all the men of the earth who constitute the church, are as one man, and that the Lord is the life of that man. IV. Consequently as the life is in singular and the most singular things of man, and knoweth all their state, so the Lord is in singular and the most singular things of the angels of heaven and of the men of the church. V. That the Lord is also present with those who are out of heaven and out of the church, who are in hell, or who will come into hell, and knoweth all their state, from the intellectual faculty which every man hath, and from the opposite. VI. That from the omnipresence and omniscience of the Lord thus perceived, it may be apprehended by the understanding, how the Lord is the all in all of heaven and the church, and that we are in the Lord and the Lord in us. VII. The omnipresence and omniscience of the Lord may be comprehended also from the creation of the universe, for it was so created by Him, that He may be in first principles and in ulti-

mates, in the centre and at the same time in the circumferences, and that uses are the things in which He is. VIII. Inasmuch as the Lord hath divine love and divine wisdom, therefore He hath divine omnipresence and divine omniscience from both, but omnipresence is principally from the divine love, and omniscience is principally from the divine wisdom.

That in the natural world there are spaces and times, but in the spiritual world only appearances thereof: the reason is, because all things which appear in the spiritual world, are immediately from the sun of heaven, which is the divine love of the Lord; whereas all things which appear in the natural world, are from the same, but by mediation of the sun of the world, which is pure fire: pure love, from which all things immediately exist in the spiritual world, is immaterial, but pure fire by which all things exist mediately in the natural world is material; hence it is, that all things which exist in the spiritual world, are, from their origin, spiritual, and that all things which exist in the natural world are, by virtue of their secondary origin, material; and material things in themselves are fixed, stated, and mensurable; *fixed*, because they continue, however the states of men may be changed, as earths, mountains and seas; *stated*, because they constantly recur by turns, as seasons, generations, and germinations; and *mensurable*, because all things can be defined, as spaces by miles and furlongs, and these by feet and spans, and times by days, weeks, months, and years: but in the spiritual world all things are as it were fixed, as it were stated, and as it were mensurable, but still are not such in themselves, for they exist according to the states of the angels, and continue accordingly, so

that they make one therewith; whence they are also varied, as the states are varied: but this is chiefly the case in the world of spirits, into which every man cometh first after death, and not so in heaven and in hell: the reason why this takes place in the world of spirits, is, because every man there undergoeth changes of state, whereby he is prepared for heaven or for hell. But the spirits do not reflect upon these changes and variations, inasmuch as they are spiritual, and thence in a spiritual idea, with which all and singular the things which they perceive by their outward senses, make one; likewise because they are separated from nature, and yet they see there things altogether similar to what they had seen in the world, as earths, mountains, vallies, waters, gardens, forests, vegetables, palaces, houses, garments with which they are clothed, food by which they are nourished, moreover animals of all kinds, and themselves as men: they see all these things in a clearer light than they saw the like things in the world, and also feel them with a more exquisite touch than in the world: hence man after his departure doth not at all know that he hath put off his material part, and that he hath emigrated out of the world of his body into the world of his spirit: I have heard many saying, that they were not deceased, and that they could not understand how anything of their body could be rejected in the grave, and this by reason that all things there are similar; not knowing, that those things which they there see and feel, are not material, but substantial from a spiritual origin; and that yet they are still real things, being from the same origin as all things of the world, with this only difference, that those things which are in the natural world have an

accessary, as it were, super-induced from the sun of the world, from which they become material, fixed, stated, and mensurable: but still I can assert, that those things which are in the spiritual world are more real than those which are in the natural world; for the dead principle, which is added to the spiritual principle in nature, does not constitute reality, but diminishes it; this is manifestly evident from the state of the angels of heaven compared with the state of men of the earth, and from all things which are in heaven compared with all things which are in the world.

Inasmuch as there are similar things in heaven, as in our world, therefore also there are spaces and times in the heavens; but the spaces there, as well as the earths themselves, and the things which are upon them, are appearances, for they appear according to the states of the angels, and the extensions of spaces and distance, according to the similitudes and dissimilitudes of states; by states are understood states of love and wisdom, or of affection and of the thoughts thence derived, which are manifold and various: according to these is the distance of the angelic societies in the heavens, and also of the heavens from the hells, likewise of the societies of the latter from each other. It has been given to see, how similitude of state conjoins, and contracts the extension of space or distance, and how dissimilitude separates, and produces extension of space or distance: there they, who to appearance are at the distance of a thousand miles from each other, can be present in a moment, when the love of one to the other is excited; and on the other hand they who are discoursing together can be separated in like manner the moment any aversion is excited.

That spaces in the spiritual world are only appearances, has also been made evident to me from this circumstance, that there have been present with me several, who were from remote lands, as from the various kingdoms of Europe, from Africa, and from India, likewise also the inhabitants of the different planets, and of the earths the most distant. Nevertheless spaces in the heavens still appear extended in like manner as the spaces of our earth; but whereas the spaces there are from a spiritual origin, and not at the same time natural, and thence appear according to the states of the angels, therefore the angels cannot have any idea of spaces, but instead thereof they have an idea of their own states; for when the spaces are changed, an idea thereof takes place from an origin which is spiritual, thus from a similitude and dissimilitude of affections, and of thought thence derived. The case is the same with respect to times, for as are spaces, so are times; progressions by spaces being also progressions by times: the reason why these also are appearances of states, is because the sun of heaven, which is the Lord, does not there make days and years by circumvolutions and progressions, as the sun of the world appears to do; wherefore in the heavens there is perpetual light and perpetual spring, and hence times there are not fixed, stated and mensurable: now whereas these also vary, according to the states of the affections and thoughts thence derived, for they are short and contracted in a delightful state of the affections, and long and protracted in an undelightful state, therefore neither can the angels have any idea of time from appearance, but an idea of state from the origin thereof. From these considerations it is evident, that the angels in

heaven have no idea of space and time, but a spiritual idea concerning them, which is an idea of state. But the idea of state, and the consequent idea of the appearance of space and times, is given only in the ultimates of creation there, and from them; the ultimates of creation there are the earths, upon which the angels dwell; there spaces and times appear, and not in the spiritual things themselves, from which the ultimates are created, yea, neither do they appear in the affections themselves of the angels, unless the thought which flows from them pervades to ultimates. But it is otherwise in the natural world, where spaces and times are fixed, stated, and mensurable, and therefore enter into the thoughts of men, and bound them, whereby they are distinguished from the spiritual thoughts of angels. It is from this circumstance principally, that man cannot comprehend without difficulty the divine omnipresence and omniscience; for in the desire to comprehend them, he is apt to fall into the error, that God is the inmost principle of nature, and thus omnipresent and omniscient.

That spaces and times are to be removed from the ideas, in order that the Lord's omnipresence with all and every one may be comprehended, and His omniscience of things present and future: but whereas spaces and times can hardly be removed from the ideas of the thoughts of the natural man, it is better for a simple man to think of the divine omnipresence and omniscience not from any reasoning of the understanding. It is sufficient that he believe them simply from religion; and if he thinks from reason, let him say with himself, that they are, because they are of God, and God is everywhere and infinite, likewise because the Word teacheth this; and if

he thinks of them from nature, and its spaces and times, let him say with himself, that they are miraculously effected. But whereas at this day naturalism hath nearly inundated the church, and this can only be shaken off by means of rational arguments, whereby man may see that a thing is so, therefore the divine attributes also shall be thereby brought forward out of the darkness which nature induceth, and be set forth in light; which may also be effected, because, as was said before, man is endowed with an understanding, which is capable of being elevated into the interior light of heaven, if he does but desire to know truths from a principle of love: all naturalism arises from thinking concerning things divine from things proper to nature only, which are matter, space, and time; the mind which inheres in such things, and is not willing to believe anything but what it understandeth, cannot do otherwise than blind its understanding, and from the darkness in which it immerseth it, falls into a negation of the Divine Providence, and thence of omnipotence, omnipresence, and omniscience; when nevertheless these things are altogether as religion teaches, as well within nature as above it, but they cannot be comprehended in the understanding, unless spaces and times are removed from the ideas of its thought: for these have place in some manner or other in every idea of thought, and unless they are removed, man cannot think otherwise than that nature is all, that it is from itself, and that life is from it, and hence that the inmost principle of nature is what is called God, and that all besides is ideal. I know that such persons will also wonder to hear, that any existence can be given where there is neither time nor space; and that the Di-

vine itself is without time and space, and that spiritual beings are not in them, but only in appearances of them, when notwithstanding divine spiritual things are the very essence of all things, which have existed and which do exist, and natural things without them are as bodies without a soul, which become carcases. Every man who makes himself a naturalist by thoughts from nature, remaineth also such after death, and calleth all things, which he seeth in the spiritual world, natural, because they are similar; still however such persons are illustrated and taught by angels that they are not natural, but that they are appearances of things natural; they are also convinced so as to affirm that it is so; but still they relapse, and worship nature as in the world, and at length separate themselves from the angels, and fall into hell, nor can they be taken out thence to eternity; the reason is, because they have not a spiritual soul, but only a natural one, such as appertains to beasts, with the faculty however of thinking and speaking, because they were born men. Now whereas the hells are filled with such at this day, more than before, it is of importance that such dense darkness arising from nature, which at this day crowds and bars up the thresholds of men's understanding, be removed by rational light derived from spiritual.

That all the angels of heaven, and all the men of the earth who make the church, are as one man, and that the Lord is the life of that man: this may be seen confirmed in the work concerning *Heaven and Hell*, under the following articles: 1st, that the universal heaven, in a complex, has reference to one man, n. 59 to 67: and 2d, that each society in the heavens has reference to one man, n. 68

72: 3d, that hence every angel is in a perfect human form, n. 73 to 77: and 4th, that heaven in the whole and in part has reference to man, which is from the Divine Human of the Lord, n. 78 to 87: likewise that there is a correspondence of all things of heaven with all things of man, n. 87 to 102: that the like may be said of the church of the Lord in the earth, n. 57. That heaven is as one man, experience hath taught, and reason teacheth. *Experience:* it hath been granted me to see a society consisting of thousands of angels, as one man of a middling stature; likewise societies consisting of fewer in like manner: but this does not appear to the angels in the society, but to the angels who are out of that society at a distance; and at times when a society is to be purified from strangers, for when this is the case, all they who constitute the life of the society are within that man, but they who do not constitute the life are out of him, and these are removed, but the former remain. The case is similar with the universal heaven before the Lord: hence and from no other cause it is, that every angel and spirit is a man in a similar form in which he was a man on earth. That the church in the earth also is before the Lord as a man, has not been seen, but heard; likewise that it is also distinguished into societies, and that every society is a man; likewise that all who are within that man are within heaven, but they who are out of him are in hell; the cause of this has also been mentioned, viz., that every man of the church is also an angel of heaven, for he becometh an angel after death: moreover the church in the earth not only, together with the angels, constitutes the interiors of that man, but also the exteriors, which are called car-

tilaginous and bony: this the church constitutes, because men of the earth are endued with a body, in which the ultimate spiritual principle is clothed with the natural; this constitutes the conjunction of heaven with the church, and of the church with heaven. From *reason:* heaven and the church are a man in the concrete or complex, greatest, lesser, and least, the sole cause whereof is, because God is a man, and hence the Divine Proceeding, which is the Divine from Him, is similar in everything, least and greatest, which is man; for as was said above, the divine is not in space and extended, but causeth spaces and extensions to exist in the ultimates of His creation, in the heavens apparently, in the world actually: but still spaces and extensions are not spaces and extensions before God, for He is in His Divine everywhere: this is manifestly evident from this circumstance, that the universal angelic heaven, with the church, is, before the Lord as one man; in like manner a society consisting of thousands of angels, although their habitations appear extended through much space: the same is also evident from this consideration, that the universal heaven, likewise an entire society in heaven, can, at the good pleasure of the Lord, appear as a man, great or small, as a giant or as an infant; and yet it is not the angels who so appear, but the Divine in them; for the angels are only recipients of the Divine from the Lord, and the Divine in them constitutes the angelic principle, and thence heaven. Inasmuch as angels are only recipients, and the Divine in them constitutes the angelic principle and heaven, it is evident that the Lord is the life of that man, that is, of heaven and the church.

Consequently, *that as life is in singular and most singular the things of man, and hath knowledge of all the state thereof; so the Lord is in singular and the most singular things of the angels of heaven, and of the men of the church.* The reason why life is in singular, and the most singular things of man, is, because the many various and diverse things in man, which are called members, organs, and viscera, so make one, that man knows no otherwise than that he is a simple, and not a compound being. That life is in the most singular things of man, is evident from this consideration, that from his own life he seeth, heareth, smelleth, and tasteth, which could not be effected, unless the organs of those senses also lived from the life of his soul; likewise from this consideration, that the whole surface of the body is endued with the sense of touch, and it is the life which causeth that sense, and not the skin without the life: it is evident also from this circumstance, that all the muscles under the skin are subject to the arbitrament of the life of man's will and understanding, and are moved at their nod, thus not only the hands and feet, and the whole body itself, but also the tongue, the lips, and the face, with the whole head; the latter things and the former cannot be moved by the body alone, but by the life from the will and understanding, together with the life in the members themselves: it is the same with every one of the viscera in the body, each of which performs therein its own office, and acts obsequiously according to the laws of order inscribed on it, which is from the actuation of the life, in a manner unknown to man, by its motion in all and singular things from the heart and lungs, and by its sense in all and singular things from

the cerebellum. The reason why life is in singular and in most singular the things of man, is, because the animal form, which we have treated of above, is the real form of life; for life from its first fountain, which is the sun of heaven or the Lord, is perpetually in the effort of forming a likeness and image of itself, that is, a man, and from man an angel; wherefore from the ultimates, which are created from it, it adjoineth to itself things conformable, whereby man may exist, in whom it may live. Hence it is evident, that life is in singular and most singular the things of man; and that the part or even particle in which life is not, becometh dead and is dissociated. Now whereas men and angels are not lives, but only recipients of life from the Lord, and the universal heaven, with the church, before the Lord is as one man, it is evident that the Lord is the life of that man, that is of heaven and the church, and also that He is omnipresent and omniscient in singular and most singular the things of the angels of heaven and men of the church. Inasmuch as the universal heaven, with the church, before the Lord is as one man, and according to the divine arbitrament great or small, as a giant or as an infant, it is manifest that the life or spiritual [principle] which proceedeth from the Lord, is not in space, or extended, with the angels of heaven and with men of the church; consequently that spaces and times are to be removed from the ideas, in order that the omnipresence and omniscience of the Lord with all and every one may be comprehended.

That the Lord is also present with those who are out of heaven and the church, who are in hell, or will come into hell, and knoweth all their state, from the intellectual faculty

with which every man is endowed, and from the opposite. Every man hath three degrees of life, a lowest in common with the beasts, and two superior which are not common with them; by these two superior degrees man is man: with the evil these degrees are closed, but open with the good; they are not however closed with the evil in regard to the light of heaven, which is wisdom, which proceedeth from the Lord as a sun, but they are closed in regard to the heat, which is love, which together thence proceedeth: from this circumstance it is, that every man, even an evil one, hath the faculty of understanding, but not the faculty of willing from celestial love; for the will is the receptacle of heat, that is, of love, and the understanding is the receptacle of light, that is, of wisdom, from that sun. The reason why every man is not intelligent and wise, is, because he who is not, hath, by his life, closed in himself the receptacle of that love; which being closed, he is not willing to understand any other thing than what he loveth, for this he wills and loves to think of, and thence also to understand. Now inasmuch as every man, even an evil one, hath the faculty of understanding, and that faculy is from the influx of light from the sun which is the Lord, it is evident that the Lord is also present with those who are out of heaven and the church, who either are in hell or will come thither: from that faculty it also is, that man can think and reason concerning various things, which beasts cannot do; and also that he liveth forever. Another reason of the Lord's omnipresence in hell, is, because the universal hell is before the Lord, equally as the universal heaven, as one man, but as a man-devil, or a man-monster, with which all things are

in opposition to those which are in the divine man-angel; wherefore from this latter man is known all that is in the former, that is, from heaven, all that is in hell; for from good is known evil, and from truth what is false, thus all the quality of the latter from the quality of the former. There are three heavens, and there are three hells; and as the heavens are distinguished into societies, so also are the hells, and every society of hell corresponds, from opposition, to a society of heaven; the correspondence is as between good affections and evil affections, for all societies are affections: thus, in like manner, as every society of heaven, in the view of the Lord, is as one man-angel, in the likeness of His own affection, as was said above, so every society of hell, in the view of the Lord, is as one man-devil, in the likeness of his own evil affection: it has also been given me to see this: they appear indeed as men, but monstrous: I have seen three kinds of them, the fiery, the black, and the pallid, but all of them with deformed faces, dry tones of voice, external speech, and gestures corresponding: they are all in lascivious loves, and no one in chaste love, the delights of their will being evils, and the delights of their thoughts falses.

That from the omnipresence and omniscience of the Lord thus perceived, it may be apprehended by the understanding how the Lord is the all in all of heaven and the church, and that we are in the Lord, and He in us. By all things of heaven and the church is understood divine truth and divine good, the former being from the light of the sun of heaven, which is wisdom, and the latter from the heat of the sun of heaven, which is love: the angels, in proportion as they are recipients of those principles, are

heaven in general, and are themselves heavens in particular; and men, in proportion as they are recipients of them, are the church in general, and churches in particular: there is not given anything with any angel, which makes heaven in him, nor anything with any man, which makes the church in him, but the Divine proceeding from the Lord; for that all the good of love, and all the truth of faith is from the Lord, and nothing thereof from man, is a known thing. From these considerations it is evident, that the Lord is the all and in all of heaven and the church. That we are in the Lord, and He in us, the Lord Himself teacheth in John: "*Jesus said, he who eateth My flesh, and drinketh My blood, dwelleth in Me and I in him*," vi. 56: and again: "*In that day ye shall know, that ye are in Me, and I in you*," xiv. 20, 21: and elsewhere, that "*in him we live, and move, and have our being.*" All the angels of heaven, and all the men of the church, are in the Lord, and the Lord in them, when they are in that celestial man spoken of above; angels and men are then in the Lord, because they are recipients of life from Him, thus are in His Divine, and the Lord is in them, because He is the life in its recipients. From these considerations it is evident, that all those who are in a natural idea concerning the Lord, can have no understanding of His divine omnipresence, otherwise than as intuitive, when notwithstanding it is actual, such as is the omnipresence of the Holy Spirit, which is the Divine Proceeding.

That the omnipresence and omniscience of the Lord may also be comprehended from the creation of the universe; for the universe was so created by Him that He is in first principles and in last, also in the centre and in the circum-

ference, and that uses are what He is in. This may appear evident to every one from the creation of the universe, from the life of man, and from the essence of uses. The *creation of the universe* cannot be better seen in any other way than from the types thereof in the heavens: there creation is perpetual and instantaneous; for in the spiritual world earths exist in a moment, and upon them paradisiacal gardens, and in these trees full of fruits, also shrubs, flowers, and plants of all kinds, which, when viewed by the eye of wisdom, are found to be correspondences of the uses in which the angels are, to whom they are given for reward; they have also houses bestowed on them, full of utensils and decorations according to their uses; raiment also is given to them according to their uses, and likewise food which is eatable and relishing according to uses, besides pleasant and delightful conversations, which also are uses, because they are recreations: all these things are given gratis, but still on account of the uses which they perform: in a word, the universal heaven is full of uses, so that it may be called the very kingdom of uses. On the other hand, they who do not perform uses, are sent into the hells, where they are compelled by a judge to labor; and if they refuse, no food is given them, nor clothing, nor a bed to lie on, and they are laughed at by their associates as servants by their masters; it is also permitted them by the judge to use them as their slaves, and if they withdraw others from their labors they are severely punished, until they are compelled to exertion; but they who cannot be so compelled, are cast out into deserts, where a piece of bread is daily given them, and water to drink, and they dwell solitary in miserable cottages or in caves;

and whereas they perform no uses, the earth where they are, is so barren, that the least appearance of turf or grass is rarely seen upon it. In such deserts and hells I have seen several of noble descent, who in the world gave themselves up to idleness, or who courted offices, and performed the functions thereof, not for the sake of use, but for honor and gain, which were the only uses they had in view. The uses which they perform in the heavens, and the labors to which they are compelled in the hells, are partly like those which exist in the world; but still the uses for the most part are spiritual uses, which cannot be described by any natural language, and, what I have often wondered at, do not fall into the ideas of natural thought: such is the spiritual in most cases. From the perpetual and instantaneous creation of all things in the heavens may be seen, as in a type, the creation of the whole world with its earths, and that there is nothing therein created but in and for use; in general, one kingdom of nature for another, the mineral kingdom for the vegetable, this for the animal, and both for the human race, that the latter may serve the Lord in performing uses to each other. The same may appear from the *life of man*, in which, if viewed from the creation of all things in him, there will not be found a part which is not for use; not a fibre or vessel in the brains, in the organs of the senses, in the muscles, nor in any of the viscera of the thorax and abdomen, nor in the rest, which is not for some use in general and in particular, thus not for itself, but for all about it and the whole together: the greater forms themselves, which are called members, sensories, muscles, and viscera, composed and organized from fibres and vessels, are all formed from

use, in use, and to use, so that they may be simply called uses, of which the whole man is composed and formed; whence it manifestly appears, that their origin is from use only, and that they have use for their end. That every man in like manner is created and born for use, is manifestly evident from the use of all things in him, and from his state after death, when, if he doth not perform any use, he is accounted so vile, as to be cast down into infernal prisons, or into desert places: that man is born that he may be a use, the life also manifests, for the man whose life is from the love of uses, is altogether different from him whose life is from the love of idleness, by which is meant a life consisting only in conversation, entertainments and diversions: the life of the love of use is the life of the love of the public good, and also of love towards the neighbor, and of the love of the Lord; for the Lord does uses to man by man, whence the life of the love of use is a divine spiritual life; wherefore every one who loveth good use and from the love thereof doeth it, is loved by the Lord, and is received with joy in heaven by the angels: but the life of the love of idleness is a life of the love of self and of the world, and hence is a merely natural life, which doth not hold the thoughts together but diffuseth them abroad into every vanity, and thereby turneth man away from the delights of wisdom and immerseth him in the delights of the body only, and of the world, with which evils cohere; wherefore after death he is let down into the infernal society to which he addicted himself in the world, and there is compelled to labor through hunger and scarcity of food. By uses, in the heavens and earths, are understood ministries, functions, studies of life, em-

ployments, various family exercises and labors, consequently all things which are opposite to idleness and indolence. The same may also appear from the *essence of uses:* the essence of uses is the public good; the public good, in the most general sense, with the angels, is the good of the whole heaven, in a sense less general the good of the society, and in a particular sense the good of each individual of the society. But with men, the essence of uses, in the most general sense, is the good of the whole human race both spiritual and civil, in a sense less general the good of their country, in a particular sense the good of society, and in a singular sense the good of each individual; and whereas those goods constitute their essence, love is their life, inasmuch as all good is of love, and in love there is life: in this love is every one, who is delighted with the use in which he is for the sake of the use, whether he be a king, a magistrate, a priest, a minister, a general, a merchant, or laborer: every one who is delighted with the use of his function for the sake of the use, loveth his country and fellow-citizens; but he who is not delighted therewith for the sake of use, but only doeth it for the sake of himself, for honors and wealth, doth not in his heart love his country and fellow-citizens, but only himself and the world; the reason is, because no one can be kept by the Lord in the love of his neighbor, unless he be in some love towards the public; and no one can be in that love, but he who is in the love of use for the sake of use, or in the love of use from use, thus from the Lord. Now whereas all and singular things in the world were created in the beginning for use, and also all things in man were formed for use, and the Lord from

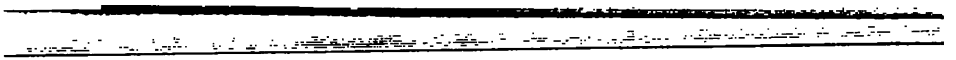
creation viewed all the human race as one man, in whom every one in like manner is for use, or is a use, and whereas the Lord Himself is the life of that man, as was said above, it is evident, that the universe was so created, that the Lord is in first principles and in last, also in the centre and in the circumference, that is, in the midst of all, and that uses are what He is in. From these considerations also may be comprehended the omnipresence and omniscience of the Lord.

Inasmuch as to the Lord appertains divine love and divine wisdom, therefore to Him also appertaineth divine omnipresence and divine omniscience from both, but omnipresence is principally from the divine love, and omniscience is principally from the divine wisdom. Love and wisdom in the Lord are not two but one, and this one is divine love, which before the angels of heaven appeareth as a sun: but love and wisdom proceeding from the Lord as a sun appear as two distinct [principles], love appearing as heat, and wisdom as light: both these from their origin, which is the sun, act altogether as one, but are separated with angels of heaven and with men of the church; with some of them love, which is heat, is more received than wisdom, which is light, these are called celestial angels and men; and with some wisdom, which is light, is more received than love, which is heat, and these are called spiritual angels and men. These things may be illustrated from the sun of the world: in that sun, fire and the origin of light are altogether one, and this one is the fiery [principle] of that sun: from this proceedeth heat, and at the same time light, which appear as two distinct things, but still from their origin they act as one: this one appears in the

earth in the time of spring and summer, but they are two distinct things according to the conversion of the earth to the sun, and thus also according to reception, direct or oblique: this correspondence is adduced by way of illustration. The case is similar with respect to omnipresence and omniscience; these in the Lord are one, but still they proceed from the Lord as two distinct attributes, for omnipresence hath reference to love, and omniscience to wisdom, or, what is the same, omnipresence hath reference to good, and omniscience to truth, inasmuch as all good is of love, and all truth is of wisdom. The reason why the omnipresence of the Lord hath reference to love and good, is, because the Lord is present with man in the good of his love; and the reason why omniscience hath reference to wisdom and truth, is, because the Lord from man's good of love is omnipresent in the truths of his understanding, and this omnipresence is called omniscience; as in particular with one man, so in general with all.

We have treated of the divine attributes, which are infinity, eternity, providence, omnipotence, omnipresence, and omniscience; it now remains that we treat of the divine love and divine wisdom, from which is the life of all things, and of which the above attributes are predicated; but that these two essentials of all things may be distinctly perceived, they shall be treated of in the following order. First concerning the divine love: I. That in the world it is but little comprehended what love is, when notwithstanding it is the very life itself of man. II. That the Lord alone is love itself, because He is life itself, and that man and angel is only a recipient. III. That life, which is love, hath no exist-

ence without a form, and that that form is the form of uses in every complex. IV. That man is such a form in general and in particular, and that heaven is in such a form, and also the world. V. That there are genera and species of uses, and differences of species ad infinitum, and also that there are degrees of uses. VI. That there are as many affections as there are uses, and that, consequently, there are genera and species of affections and differences of species ad infinitum; and that there are degrees of affections. VII. That every affection of use in itself is a man, according to the quality and quantity thereof. VIII. That every use deriveth its life from the common good, and that it floweth in from it, and giveth the necessaries, utilities and delights of life. IX. That in proportion as man is in the love of uses, in the same proportion he is in the Lord, and loveth the Lord and his neighbor, and in like proportion is a man. X. That the active force of uses, according to their connection in their order, produceth the vital heat, which is perceived in man as love. XI. That it is manifested by man's willing this thing or that, or by this or that being good to him, or not good, and at length by delight. XII. That all things in man are formed, likewise grow and are kept in connection, by love and the heat thereof from the Lord. XIII. That man doth not know what affection is, and still less that there are as many various affections as there are men born into the world, and as there will be born to eternity, thus that they are infinite. XIV. That man knows no other than that he is thought, when notwithstanding he is affection. XV. And that neither doth he know that he hath eternal life according to the affection of use.



THE DIVINE LOVE.

PART III.

THE DIVINE LOVE.

I. THAT *it is little comprehended in the world what love is, when yet it is the very life itself of man,* is evident from the question so generally asked, What is Love? The reason why it is unknown is, because it doth not appear before the understanding, and the understanding is the receptacle of the light of heaven, and what comes into that light, this appears interiorly, for man knows what he thinks: wherefore also he saith, that this or that is in the light of his understanding, also that it is seen to be so, and he likewise prays that he may be enlightened and illuminated from God; there also is spiritual light to which natural light corresponds, by virtue whereof he saith of his understanding that it sees, and by virtue whereof a wise man prays to be enlightened and illuminated of God, that is, to understand. Since therefore the understanding, and not the love, presents itself visibly by thought, man, on this account, cannot have any idea concerning love, when yet love is the very soul or life of thought; and the thought, if love be taken away from it, grows cold and dies, like a flower deprived of its heat; for love enkindles, vivifies, and animates

thought. Set your mind at work, and try by all the power of meditation, whether you can think without some affection which is of the love, and you will discover in yourself that it is impossible: hence it is evident, that love is the life of the understanding, and of the thought thence derived; and what is the life of the understanding and of the thought thence derived, this also is the life of the whole man, for it is the life of all the senses, and the life of all the motions, thus it is the life of the organs by which the senses and motions exist: that it is also the life of the rest of the viscera, will be seen in what follows. Another reason why it is unknown what love is, is, because the love of man is universal life; by universal life is meant life in things most singular, for from these it is called universal, as what is common or general is so called from the parts of which it consists: the principle, which is thus universal, is perceived no otherwise than as one, and one without a singular perception of singulars, is obscure, and may be compared with the very bright light which blinds the eye: such also is the Universal Divine principle in the most singular things of the world; wherefore also it is so obscure to men, that it doth not appear before the open eye, but only before the closed eye, since everything of the world is the work of the Divine Love and of the Divine Wisdom, and wisdom in its most singular things is the very bright divine light which blinds, as was above observed.

II. *That the Lord alone is love itself, because life itself, and that man and angel is only a recipient.* This hath been illustrated by many prior considerations, to which the following may be added, viz. that the Lord, as being

the God of the universe, is uncreated and infinite; but man and angel are created and finite. What is uncreated and infinite, is the Divine (principle) itself in itself; from this principle man cannot be formed, for thus he would be divine in himself, but he may be formed of things created and finite, in which the Divine may dwell, and to which it may communicate its life, and this by heat and light from itself as a sun, thus from its own divine love; comparatively as the germinations of the earth, which cannot be formed from the essence itself of the sun of the world, but from the created things of which the ground consists, in which the sun, by its heat and light, can inwardly dwell, and to which it can communicate as it were life. From which consideration it is evident, that man and angel are not life in themselves, but only the recipients of life; whence also it follows, that the conception of man from a father is not any conception of life, but only the conception of the first and purest form receptible of life, to which as a stamen or initiament are successively added in the womb the substances and materials adapted to the reception of life in its order and in its degree.

III. *That life, which is the divine love, is in a form.* The divine love, which is life itself, is not simple love, but is the Divine-Proceeding, and the Divine-Proceeding is the Lord Himself: the Lord indeed is in the sun, which appears to the angels in the heavens, from which proceeds love as heat, and wisdom as light; nevertheless, love with wisdom is also Him out of the sun; distance is only an appearance; for the Divine is not in space, but is without distance, as was said above; the reason why distance appears, is, because the divine love,

such as it is in the Lord, cannot be received by any angel, since it would consume them, being in itself more ardent than the fire in the sun of the world; wherefore it is diminished successively by infinite circumvolutions, until it comes tempered and accommodated to the angels, who are besides veiled with a thin cloud, lest they should be injured by its ardency: this is the cause of the appearance of distance between the Lord as a sun, and between heaven where the angels are; howbeit, the Lord Himself is present in heaven, but in a manner adapted to reception. The presence of the Lord is not as the presence of man, who fills space, but presence without space, consisting in its being in things greatest and things least, thus Himself is in things greatest and Himself in things least. I am aware that this is a subject of difficult apprehension by man, because he cannot, without difficulty, remove space from the ideas of his thought; but it is comprehensible by the angels, in whose ideas there are no spaces, this being the difference between spiritual thought and natural. Since therefore the love proceeding from the Lord as a sun is the Lord himself, and that love is life itself, it follows that the love itself, which is life, is a man, and thus that it contains, in the form of what is infinite, all and singular the things appertaining to man. These conclusions also are consequences flowing from what was before said concerning the life of all things from the Lord, also concerning His providence, omnipotence, omipresence, and omniscience.

IV. *That that form is a form of use in every complex* follows as a consequence, since the form of love is a form of use, for the subjects of love are uses, inasmuch as love wills to do goods, and goods are nothing else but uses:

and whereas the divine love infinitely transcends every other, therefore its form is a form of use in every complex.

That it is actually the Lord Himself, who is with the angels in the heavens, and with men in the earths, and in them, also conjoined to them by love, although He is infinite and uncreate, whilst an angel and a man is created and finite, cannot be comprehended by the natural man, so long as he is incapable of being withdrawn from a natural idea concerning space by illustration from the Lord, and thereby of being let into light concerning spiritual essence, which, viewed in itself, is the Divine Proceeding itself, accommodated to every angel, both to an angel of the supreme heaven, and to an angel in the lowest heaven; and also to every man both wise and simple; for the Divine which proceeds from the Lord, is divine from what is first, even to what is last or ultimate: which last or ultimate things are what are also called bony, that is, flesh or bone; that those things were also made divine by the Lord, He taught the disciples, when He said, "*That a spirit hath not flesh and bones, as ye see Me have,*" Luke xxiv. 39; and still He entered in through the doors that were shut, and was made invisible, which manifestly testifies, that the last or ultimate things of man in Him were also made divine, and that hence there is a correspondence with the last or ultimate things of man. But in what manner the Divine Proceeding, which is the real and only life, can be in things created and finite, shall now be shown: that life doth not apply itself to man, but only to the uses in which he is employed; uses themselves viewed in themselves are spiritual, and the

forms of uses, which are members, organs and viscera, are natural; nevertheless, they are series of uses, so that there is not given a particle, or the least of any particle, in any member, organ and viscus, which is not a use in form; the divine life applies itself to the uses themselves in every series, and thereby gives life to every form, hence man hath a life which is called his soul: this truth indeed appears to transcend the apprehension of men, but not the apprehension of angels; neither doth it so transcend the human understanding, since it is capable of being seen, as through a window, by those who are willing to see it; it doth not transcend my understanding, which is rationally enlightened.

V. *That man in particular is in such a form*, can be seen by those alone, who survey all things which are in man, not only with an anatomical eye, but also with a rational eye: he who surveys them at the same time with a rational eye, will see that all the singular things, and the most singular therein, are formed from use, and for use, and that every part and particle hath a function in general, and that the general use, which is the general good, regards what is most singular as itself therein, and, on the other hand, what is most singular regards itself in what is general: agreeable to this law, all things which are in the body, from the head to the soles of the feet, are one, insomuch that man doth not at all know that he consists of so many myriads of parts of various and diverse functions: to illustrate this subject, it may be useful to survey the structure of the lungs and wind-pipe with the rational eye, and to consider their uses. In regard to the *lungs*, their most general use is respiration, which is effected

by admitting the air through the larynx, the wind-pipe, the bronchia, and their branches, into the small vessels of the little lobes, whereby they alternately expand and contract themselves. By these means also they induce reciprocal motions in the universal organical body and all its members; for the heart and the lungs are the two fountains of all the general motions in the universal body, by virtue whereof all and singular things are brought forth into their activities and vital functions. They also consociate the moving voluntary life, which derives its auspices from the cerebrum, with the moving natural life, which flows from the government of the cerebellum. Their use also is to arrange all the viscera of the body, especially the moving viscera which are called moving muscles, that the will may perform its motions in concord, and without a breach in any part. Their use also is, not only to concur with all the sounds of speech, and with all the sounds of singing, but also to produce them as from the womb. Their use also is, to receive themselves all the blood of the body from the right part of the heart, to purify it from what is viscous and dusty, to reject these substances, and to supply it with new elements, as so much food, from the imbibed air, and thus to send it back in a renewed state into the left chamber of the heart, by converting the venous blood into arterious; thus the lungs, in respect to the blood, act as a strainer, as a cleanser, as a repairer, as a preparer, and also as a purifier of the air. Added to these uses of the lungs, there are several others both general and particular, and every pore, and every lobe therein, is a partner in all the offices, that is, uses, some nearer and some more remotely. In regard to the *wind-pipe*,

its uses are—1. To afford a way for the vital air and animal spirit of the lungs to flow forwards and backwards, and to accommodate itself to their singular and diverse modes of acting, both in inspiration and expiration: 2. To examine and correct the air imbibed into the lungs, lest anything hurtful should flow in, and to distend with vapors the air issuing from the lungs, and thus to set it free from its debilities, and to blow it out, and also in general by excretion to purge the lungs from viscous phlegm: 3. To serve the larynx and the epiglottis as a pillar of security, or to adapt itself altogether to its motions and tremulous vibrations; to arrange the walls of its channel, that the air may strike upon it, and to extend its coat (or membrane) that when the air strikes upon it, it may give a tremulous motion, and thus to excite the rudiment of sound, which the larynx and glottis may form into singing or speech, that is, may modify; also to moisten the larynx continually with a vaporous dew: 4. To supply aid, and to assist the neighboring œsophagus in its office of swallowing: 5. To infuse the alternate respiratory motions of the lungs into the neighboring parts, and by or through them into the parts remote or ultimate, viz., into the œsophagus, through this with the diaphragm into the stomach, and thus into the viscera of the abdomen, also into the ascending cacobilis, and the descending jugular vein, also into the sympathetic nerves of the great intercostal and the *nervus vagus*, and thus to renew the moving life of the body: 6. To insinuate into the neighboring parts, and through these into the highest and lowest parts, its own sonorous tremblings, and those of the larynx, and to excite the arterious blood in its

endeavor to reach the head and the brain, and venous blood in its reflux from the head and the brain, and by a general modification to exhilarate and animate, and thereby renew the sensual life of the body. Moreover from the wind-pipe, and at the same time from the larynx and the bones of the epiglottis, which are not here mentioned, the mind endowed with understanding and cultivated by sciences, with the advantages of anatomical instruction and of ocular evidence, may be taught and may learn in what manner nature modulates sounds, and moderates their numbers articulately: there is nothing lies concealed in the sciences of acoustics, of music and of harmony, so profound and so mysterious, and nothing in the vibrations and tremblings of a continuous body, and in the modifications of a contiguous volume of atmosphere, so hidden and so penetrating, which a spiritual principle from the inmost things of nature doth not collect into one, and confer upon these two organs, and at the same time upon the ear.

Similar arcana occur in all the rest of the viscera, both of the head and of the body, and still more in those which lie interiorly concealed, and cannot be examined by any eye; for the more interior anything is, so much the more perfect. In a word, the eminent life, or excellency of life, of every member, organ, and of all the viscera, consists in this, that nothing is proper to any of them, unless it be common, and thus that in singular things there is the idea of a whole man: this arcanum, which is given as a conclusion, is, that man is a complex of all uses whatsoever, which are given both in the world merely spiritual, and in the natural world;

and that every use, from the idea of the universe in itself, is as a man, but such a man as the use is, that is, his function in general: this consequence is derived to man from this circumstance, that he is a recipient of life from the Lord; for the life which is from the Lord is the complex of all uses *in infinitum;* for the Lord alone in Himself is alive, and from Him is the all of life, and unless that form of use be infinite in the Lord, it could not be given finite in any man.

VI. *That in such a form is man in the general.* By men in the most general sense is meant the whole human race, in a general sense are meant the men of one kingdom together, in a sense less general the men of one province in a kingdom, in a sense still less general the men of one city, and in a particular sense the men of one house, and in a singular sense every man: in the Lord's view, the universal human race is as one man, and all of one kingdom likewise are as one man, in like manner all of one province, also all of one city, and likewise of one house, not that the men themselves so appear together, but the uses appertaining to men; as a perfect and beautiful man, if the uses be good, viz., if men do them from the Lord; these are they who do uses for the sake of uses, that is, who love uses because they are useful to their house, to their city, province, kingdom, or to the whole world; but they who do uses not for the sake of uses, but for the sake of themselves alone, or of the world alone, appear before the Lord not as one beautiful man, but as an imperfect and deformed man: from these considerations it may be manifest, that the Lord looks at the men of the world singly from use, and concretely from uses conjoined into the form of a

man; by uses are meant the uses of every function, which relates to man's office, study, and employment; these uses are good works themselves in the sight of the Lord: inasmuch as all of one kingdom appear before the Lord as one man according to the love of uses, it is evident that all the English appear before the Lord as one man; likewise all the Dutch, all the Germans, all the Swedes and Danes, also the French, the Spaniards, the Poles, the Russians, but every nation according to uses: they, in kingdoms, who love the uses of their offices, because they are uses, appear together as a man-angel; and they who love the uses of their offices for the sake of pleasure alone separate from uses, appear together as a man-devil: those traders are in the man-angel, who love trading, and wealth for the sake of trading, and at the same time look to God; but those traders are in the man-devil, who love wealth, and trading for the sake of wealth alone; with the latter there is avarice, which is the root of all evils, but not with the former; for to love wealth alone, and not any use derived from wealth, or to regard wealth in the first place and trading in the second, is avaricious: persons of this description are indeed useful to a kingdom, but only when they die, on which occasion their wealth circulates for the public use of trade; the advantage of the kingdom resulting from that wealth, in such case, is an advantage to the kingdom, but not to their souls. In one word, the procuring of wealth by trading, for the sake of wealth alone, is Jewish trading, but the procuring of wealth by trading, for the sake of trading, is Dutch trading; to the latter opulence is no hurt, but to the former; for these benefit the republic by accumulating wealth there,

and enriching it, but they do not benefit their own souls.

VII. *That heaven is in such a form.* In the *Arcana Cœlestia* it hath been shown that the universal heaven is distinguished as into provinces, according to the uses of all the members, organs and viscera of the human body, and that it is known by the angels in what province these or those societies are, as what are in the province of the eyes, what in the province of the ears, of the nostrils, of the mouth, and of the tongue, also what in the province of the organs of generation; all the societies, which are in those provinces, correspond altogether to the uses of the said members, organs and viscera in man, it is by virtue of this correspondence that the universal heaven appears before the Lord as one man; in like manner, every province of heaven, and every society of a province; it is also by virtue of that correspondence, that all angels and all spirits are men, in all respects like to men in the world; the reason is, because the Divine proceeding from the Lord, which is life and form, is man in the greatest things and in the least, as hath been occasionally before said. This correspondence in general and in particular hath been treated of in the *Arcana Cœlestia*, in the following articles there, n. 3021, 3624 to 3629, 3636 to 3643, 3741 to 3745, 3883 to 3896, 4039 to 4055, 4218 to 4228, 4318 to 4331, 4403 to 4421, 4527 to 4533, 4622 to 4633, 4652 to 4660, 4791 to 4805, 4931 to 4953, 5050 to 5061, 5171 to 5189, 5377 to 5396, 5552 to 5573, 5711 to 5727, 10030.* That hell also

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[* That the reader, who has not the *Arcana Cœlestia* at hand, and is not familiar with the teachings of this work, may form some idea

may be in that form, every one therein is compelled to labor; but whereas they who dwell there do not perform those uses from love, but from the necessity arising from food and clothing, therefore they appear indeed as a man, but as a man-devil, concerning whom see just above.

VIII. *That all things of the world also have respect to a like form.* By all things of the world are meant things animate, as well those which walk and creep on the earth, as those which fly in the heavens, and which swim in the waters; vegetables also are meant, both trees and shrubs, flowers, plants and grasses; but the waters and matters of the earth are only the means of their generation and production.

From no other source than from the creation of the universe, and finally of the earth, and of all things in the former and the latter, can it be better seen, that the divine love, which is life itself, and which is the Lord, is in the forms of all uses, which form is man, for from creation there is not anything given upon the earth which is not for use: the whole mineral kingdom is full of uses, nor is there in it a grain of dust, or a clod of dust, which is not for use; the whole vegetable kingdom is full of uses, nor is there given a tree, a plant, a flower or blade of grass, which is not for use; yea, nor anything in a tree, in a plant, a flower, and a blade of grass, which is not for use, each being a form of its own use: the whole animal kingdom is also full of uses, nor is there given an animal, from a worm to a stag, which is not

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of the character of the sections here referred to, we will add the contents of a few of them at the close of the present volume.—Ed.]

for use, and also the form of its use; in like manner all other things, which are upon the earth, even to the sun: in a word, every point of what is created and of the creatures is a use, yea, is in a series ascending from use in first principles to use in last, thus from use to use continually, a manifest proof that the Creator and Former, who is the Lord, is the infinite complex of all uses, in His essence love, and in His form a man, in whom is that complex: who can possibly be so insane and irrational, (if he be willing to submit the above considerations even to the judgment of common sense) as to think that the above effects are produced by a dead sun, and thence by a dead nature?

IX. *That there are as many uses as there are affections.* That the divine love is life itself, and that hence the love appertaining to man is his life, is confirmed by many testimonies, but the most distinguished of those testimonies is the consideration, that the spirit of man is nothing but affection, and that hence man after death becomes an affection; if he be an angel of heaven, an affection of good use, and if he be a spirit of hell, an affection of evil use; hence it is, that the universal heaven is distinguished into societies according to the genera and species of affections, and in like manner hell from the opposite principle; hence it is, that whether we speak of affections, or speak of societies in the spiritual world, it is the same thing: by affections are meant the continuations and derivations of love: love may be compared to a fountain, and affections to the streams issuing from it; and it may be compared to the heart, and affections to the vessels thence derived and continued; and it is a known thing that the vessels, which

convey the blood from the heart, in every point resemble their heart, so as to be as it were its extensions; hence the circulations of the blood from the heart through the arteries, and from the arteries into the veins, and back again into the heart; such also are affections, for they are derived and continued from the love, and produce uses in forms, and therein advance from the first principles of uses to their last, and from these return to the love from whence they issued; from which considerations it is evident, that affection is love in its essence, and that use is love in its form. The result is, that the objects or ends of affections are uses, and that hence their subjects are uses, and that the forms themselves, in which they exist, are effects, which are their effigies, in which they advance from the first end to the last, and from the last end to the first, and by which they perform their works, offices, and exercises: who cannot see, from these considerations, that affection alone in itself is not anything, and that it becomes something by being in use; and that neither is the affection of use anything but idea, unless it be in form, and that neither is the affection of use in form anything else but potency; but that affection then first becomes something when it is in act, which act is the use itself, which is meant, which in its essence is affection: now since affections are the essences of uses, and uses are their subjects, it follows that there are as many affections as there are uses.

X. *That there are genera and species of affections, and differences of species, in infinitum, and in like manner of uses*, may be manifest from the human body, and from the human race, and from the angelic heaven, also from the animal kingdom, and the vegetable kingdom: in

each there are genera of affections or of uses, together with species and differences innumerable, for there is not given anything the same, but various, and this variety is everywhere distinguished into genera and species, and both the former and the latter into differences, and the differences in themselves are infinite, because from what is infinite; that this is the case, may be obvious to every one from human faces, no one of which has been given altogether like to another, so as to be the same, from the day of creation, nor can be given to eternity, thus neither is any the least thing given in the human body, which is the same with another; the case is similar with affections and their uses. That the case is similar with affections, and consequently with uses, man is in such deep ignorance of, that he inquires, what is affection and what is love? Wherefore this cannot be illustrated from any other source than from heaven, where all, by virtue of the divine love, which is life itself, are affections: the divine love there, which is life itself, is distinguished into two kingdoms, one wherein love to the Lord reigns, and the other wherein charity towards the neighbor reigns; love to the Lord involves uses in regard to their source, and love towards the neighbor involves uses in regard to their subject: the divine love, which is life itself, is also further distinguished into lesser kingdoms, which may be called provinces, and these again into societies, and societies into families and into houses: such in the heavens are the distinctions of the divine love into genera and into species, and these again into their distinctions, which are meant by differences; the reason why affections are so distinguished, and in like manner uses, is, because every angel is an affection,

and also is a use. Since in hell all things are in opposition to the things which are in heaven, so also is the love: diabolical love, which is death itself, is there also distinguished into two kingdoms, one wherein the love of self prevails, the other wherein the love of the world prevails; the love of self involves evil uses in regard to their source, which is from self, and the love of the world involves evil uses in regard to the subject, which uses, since they are done from self, are also done for the sake of self, for all love returns as by a circle to that from which it comes. This diabolical love is further distinguished into provinces, and these again into societies, and so on: like distinctions of affections exist in the human body, in like manner of uses, since, as was said above, all things of man correspond to all things of heaven: the heart and the lungs in man correspond to the two kingdoms of heaven; the members, the organs, and the viscera in man, correspond to the provinces of heaven, and the contextures of every member, organ, and of all the viscera, correspond to the societies of heaven; inasmuch as these things in general and in particular are uses, and uses live from the life which is in the love, their life can be called nothing else than the affection of use. As it is in the human body, and also in heaven, so also it is in the whole human race, since this, like heaven, is before the Lord as one man, agreeable to what was observed above. That the animals of the earth, and also its vegetables, are in like manner distinguished into genera and species, and into the differences of the former and the latter, is a known thing.

There are also in the animal kingdom two universals,

in one are the beasts of the earth, and in the other the fowls of the heaven; and there are likewise in the vegetable kingdom two universals, in one are the trees of fruit, in the other are plants of seeds; from the former and the latter it may also be seen, that there are genera and species of affections, and differences of species, *in infinitum*, in like manner of uses, since, as was said above, natural affections are the souls of animals, and the uses of affections are the souls of vegetables.

XI. *That there are degrees of affections and of uses.* There are continuous degrees and there are discrete degrees, the former and the latter being in every form both in the spiritual world and in the natural world; all are acquainted with continuous degrees, but few are acquainted with discrete degrees, and they who are not acquainted with these latter, grope as in the dark whilst they investigate the causes of things; both kinds of degrees are described in the work concerning *Heaven and Hell*, n. 38: continuous degrees, which all are acquainted with, are as degrees of light decreasing to shade, of heat to cold, of rarity to density; such is the degree of light, of heat, of wisdom, and of love, in every society of heaven; they who are in the midst of the society, are in clearer light than they who are in the ultimates, the light decreasing according to distance from the midst even to the ultimates; the case is the same with wisdom, they who are in the midst or centre of the society being in the light of wisdom, but they who are in the ultimates of heaven, or the circumference, being in the shade of wisdom, and being simple; the case is the same with love in the societies, since the affections of love, which make wisdom, and the uses of affections, which

make the life of the inhabitants there, continually decrease from the midst or centre even to the ultimates or circumferences. These are continuous degrees. But discrete degrees are altogether different, the latter proceeding not in a superficies to the sides around, but from highest to lowest, wherefore they are called degrees descending; they are discrete as efficient causes and effects, which again become efficient even to the ultimate effect, and are as a producing force to the forces produced, which again become producing (forces) even to the last product; in a word, they are degrees of the formation of one thing from another, thus from the first or supreme, to the last or lowest, where the formation stops; wherefore things prior and things posterior, also things superior and inferior, are those degrees: all creation is effected by these degrees, and all production is by them, and all composition in the nature of the world in like manner; for if you unfold any compound subjects, you will see that one thing therein is from another, even to the outermost, which is common to all; the three angelic heavens are distinguished from each other by such degrees, wherefore one is above another; the interiors of man, which are of his mind, are also distinct from each other by such degrees; in like manner light, which is wisdom, and heat which is love, in the heavens of angels and in the interiors of men; the light itself which proceeds from the Lord as a sun, and likewise the heat itself, which also thence proceeds, are distinguished into the same degrees; wherefore the light in the third heaven is so refulgent, and the light in the second heaven is so bright, as to exceed a thousand times the mid-day light of the world; in like manner the wisdom, for light and

wisdom in the spiritual world are in a like degree of perfection, wherefore the degrees of affections are similar, and because the degrees of affections are similar, so likewise are the degrees of uses, for the subjects of affections are uses. It is further to be noted, that in every form both spiritual and natural, there are degrees both discrete and continuous, for without discrete degrees, there is no interior principle in the form, which may constitute a cause or soul, and without continuous degrees there is no extension or appearance of it.

XII. *That every use derives its life from the common (use), and that from it flow-in the necessary, the useful, and the delightful things of life according to the quality of the use, and the quality of its affection*, is an arcanum not as yet discovered; something of it indeed appears in the world, but not in such clearness that it can be seen so; for in the world every man receives from the community the necessaries, the conveniencies, and the delights of life, according to the excellence and extent of his administration. Some are remunerated from the community, some are enriched from the community; the community is as a lake from which remunerations and wealth flow; uses and studies, which are of the affection, determine and produce those things: nevertheless it cannot be concluded from these considerations, that uses themselves are in themselves of such a quality, because in the world the evil as well as the good, they who perform no uses, also they who perform evil uses, are sometimes remunerated and enriched equally with those who perform good uses; it is otherwise in the spiritual world, where uses are stripped naked, and it is revealed from what origin they are, and in what

place they are in the spiritual man, which is the Lord in heaven; every one is there remunerated according to the excellence of use, and at the same time according to the affection of use; no one that is idle, is there tolerated, no slothful vagabond, no indolent boaster of the studies and labors of others, but every one must be active, skilful, attentive and diligent in his own office and business, and must place honor and reward not in the first, but in the second or third place: according to these circumstances, there is an influx amongst them of necessaries, of the useful things of life, and of the delightful things of life; the reason why these things flow-in from what is common (or general) is, because those things are not procured as in the world, but exist in a moment, and are given gratis of the Lord, and because there is a communication and extension of all thoughts and affections in the spiritual world, and a communication and extension of the affections of use according to their quality in heaven, and because all who are in the heavens are affected and delighted with uses, the necessaries, the useful and delightful things of life re-flow and redound to its centre of uses, and as the fruit of use to him who doeth the use. The necessaries of life, which are given gratis from the Lord, and which exist in a moment, are food, clothing, and habitation, which altogether correspond to the use in which the angel is; the useful things are those which are subservient to those three things, and are a delectation to him, besides various things on the table, for garments, and in the house, beautiful according to the use, and shining according to its affection; the delightful things are those which are enjoyed with the conjugial partner, with friends, with companions, with

all by whom he is loved, and whom he himself loves; from every affection of use proceeds that love which is mutual and reciprocal. The reason why such things are in heaven, is, because such things are in man, for heaven corresponds to all things of man; man also, who is in the affection of use from use, or for the sake of use, is a heaven in the least form: in man there is not given any member, nor any part in a member, which doth not derive from what is common or general, its necessaries, its nourishments and its delights; for in the body, what is common or general provides for things singular according to use; whatsoever one requires for its work, this is borrowed there from its neighbors, and this again from its neighbors, thus from the whole, and it in like manner communicates from its own to the rest according to want; the case is similar in the spiritual man, which is heaven, because it is similar in the Lord. From these considerations it is evident that every use is representative of all the uses in the whole body, and hence that in every use there is an idea of the universe, and thereby the image of a man, the consequence of which is, that an angel of heaven is a man according to use, yea if it be allowed here to speak spiritually, that use is a man-angel.

XIII. *That so far as man is in the love of use, so far he is in the love of the Lord, so far he loves Him, and loves the neighbor, and is a man.* From the love of uses we are taught what is meant by loving the Lord and loving the neighbor, also what is meant by being in the Lord and being a man; by loving the Lord is meant to do uses from Him and for the sake of Him; by loving the neighbor is meant to do uses to the church, to a man's

country, to human society, and to a fellow-citizen; by being in the Lord is meant the being of use; and by being a man is meant from the Lord to do uses to the neighbor for the sake of the Lord. That by *loving the Lord* is meant to do uses from Him, and for the sake of Him, is, because all good uses which man doeth, are from the Lord; good uses are goods, and that they are from the Lord is a known thing; and to love Him is to do, for what a man loveth, this he doeth; no one can love the Lord in any other way, for uses, which are goods, are from the Lord, and hence are things divine, yea, the Lord Himself, with man; these are the things which the Lord can love; He cannot be conjoined by love to any man, except by His own divine (things or principles), consequently He cannot otherwise give to man to love Him; for man cannot love the Lord from himself, but the Lord Himself must draw him, and conjoin him to Himself; wherefore to love the Lord as a person, and not uses, is to love Him from self, which is not to love. He who doeth uses, or things good, from the Lord, also doeth uses and things good for the sake of Him: these observations may be illustrated by the celestial love in which the angels of the third heaven are principled; these angels are in love to the Lord more than the angels in the rest of the heavens; both the latter and the former know that to love the Lord is nothing else but to do the good things which are uses, saying that uses are the Lord with them; by uses they understand the uses and goods of ministry, of administration, of function, as well with priests and magistrates, as with traders and laborers; the goods which do not flow from their offices, they do not call uses, but alms, benefits, and

gratuities. The reason why by *loving the neighbor* is meant to do uses to the church, to a man's country, to society and to a fellow-citizen, is, because they are the neighbor in the extended and in the limited sense, neither can they be loved otherwise than by uses, which relate to every one's office; by a priest the church is loved, his country, society, and a fellow-citizen, thus the neighbor, if from zeal for the salvation of his hearers he teaches and leads them; by a ruler and his deputies the church is loved, the country, society and a fellow-citizen, thus the neighbor, if from zeal for the general good they discharge their respective functions; by judges, if from zeal for justice; by traders, if from zeal of sincerity; by laborers, if from rectitude; by servants, if from fidelity, and so forth: when with the latter and the former there prevails fidelity, rectitude, sincerity, justice, and zeal, there is the love of those uses from the Lord, and from Him they have the love of the neighbor in the extended and in the limited sense; for who that is in heart faithful, upright, sincere, just, doth not love the church, his country, and fellow-citizens? From these considerations it is now evident, that by loving the Lord is meant to do uses from Him as their source; and by loving the neighbor is meant to do uses to him as to the object of their direction; and that these uses ought to be done for the sake of the neighbor, of the use, and of the Lord; and that thus love returns to Him who is its source, and all love from Him who is its source, by love to him who is its object, returns to the love derived from Him who is its source, which return makes its reciprocality; and love is continually going and returning by deeds which are uses, since to love is to do, for if love be not done,

it ceases to be love, for what is done is its effected end, and is that in which it exists. The reason why man, so far as he is in the love of use, *is so far in the Lord*, is, because he is so far in the church, and so far in heaven; and the church and heaven are from the Lord as one man, whose forms, which are called organical superior and inferior, also interior and exterior, are constituted by all who love uses by doing them; and the uses themselves compose that man, because he is a spiritual man, which does not consist of a person, but of the uses appertaining to him; in that man are all those who receive the love of use from the Lord, and these are they who do uses for the sake of the neighbor, for the sake of uses, and for the sake of the Lord; and since that man is the Divine proceeding from the Lord, and the Divine proceeding is the Lord in the church and in heaven, it follows that all they are in the Lord. The reason *why they are a man* is, because every use, which in any respect is serviceable to the general good or the public, is a man, beautiful and perfect according to the quality of the use, and at the same time the quality of its affection; the reason is, because in singular the things which are in the human body, there is an idea of the universe from its use, for every single part of the human body hath respect to the universe as belonging to it by virtue of what it derives from it, and the universe hath respect to it in itself as belonging to it by virtue of its instrumentality: it is from this idea of the universe in singular the parts of the human body, that every use therein is a man, as well in the small as in the great parts, and an organical form in the part as in the whole; yea, the parts of parts, which are interior, are men more than the

compounded parts, because all perfection increases towards things interior, for all the organical forms in man are compounded of interior forms, and these of forms still more interior, even to the inmost, whereby is given communication with every affection and thought of the mind of man; for the mind of man in singular its principles expatiate into all things of its body, making its excursions therein, as being the essential form of life: unless the mind had a body, man would be neither mind nor man; and hence it is that the arbitration and assent of the will of man are determined in a moment, and produce and determine actions, altogether as if the thought itself and the will were in them, and not above them. That every degree, even the least in man, is a man from its use, is not so easily apprehended by a natural idea, as by a spiritual one, man in the spiritual idea not being a person, but being a use; for the spiritual idea is without the idea of person, as it is without the idea of matter, of space, and of time; wherefore when one sees another in heaven, he sees him indeed as a man, but he thinks of him as a use; an angel also appears in the face according to the use in which he is principled, and its affection constitutes the life of the face: from these considerations it may be manifest that every good use is in form a man.

XIV. *That they are not men, nor in the Lord, who love themselves above all things, and the world as themselves.* They who love themselves and the world, can also perform good uses, and also do perform them; but the affections of use with them are not good, since they are from themselves and for the sake of themselves, and not from the Lord and for the sake of the neighbor;

they say indeed, and wish it to be believed, that they are for the sake of the neighbor understood in a wide and strict sense, that is, for the sake of the church, their country, the society in which they live, and their fellow-citizens; some of them also are bold enough to say, that they are for the sake of God, because grounded in His commands in the Word, and also from God, because they are good, and every good is from God; when yet the uses which they perform are for the sake of themselves, because from themselves, and for the sake of the neighbor that they may return to themselves; they are known and distinguished from those who perform uses from the Lord for the sake of the neighbor, according to the extended and strict sense of the term neighbor, by the following characters: that in singular things they have respect to themselves and the world, that they love reputation for the sake of various ends which are uses derived from themselves, that they are affected also with uses so far as they see themselves and what appertains to themselves in them; moreover their delights are all delights of the body, and they seek them from the world: their quality may be illustrated by the following comparison; themselves are the head, the world is the body, the church, their country, their fellow-citizens are the soles of the feet, and God is the shoes; but with those, who love uses from the love of uses, the Lord is the head, the church, their country, their fellow-citizens, which are their neighbor, are the body even to the knees, and the world is the feet from the knees to the soles of the feet, and themselves are the soles of the feet, adorned with a handsome shoe; hence it is evident that they are altogether inverted, and that

there is nothing of man in those who perform uses from themselves, or from the love of themselves. There are two origins of all loves and affections, one is from the sun of heaven which is pure love, the other from the sun of the world which is pure fire; they who derive love from the sun of heaven, are spiritual and alive, and are elevated by the Lord out of the proprium (or selfhood); but they, who derive love from the sun of the world, are natural and dead, and of themselves are immersed in their own proprium; whence it comes to pass that they see nature alone in all the objects of sight, and if they acknowledge a God, it is with the mouth and not with the heart: these are they who, in the Word, are meant by worshipers of the sun, of the moon, and of all the host of the heavens; in the spiritual world they appear indeed as men, but in the light of heaven as monsters, and their life appears to them as life, but to the angels as death; amongst these are many who in the world have been held in estimation for their erudition, and, what has often surprised me, they believe themselves wise, because they ascribe all things to nature and prudence, but the rest of mankind they call simple.

XV. *That man is not of a sound mind, unless use be his affection or occupation.* Man hath external thought, and he hath also internal thought; he is in external thought when he is in company, whether in such case he hears, or speaks, or teaches, or acts, and also when he writes; but the mind is in internal thought when he is at home, and gives place to his own interior affection; this latter thought is the proper thought of his spirit in itself, but the former is the proper thought of his spirit

in the body; each remains with man after death, and then it is not known what the quality of the man is, until external thought is taken away from him, for in this case the thought speaks and acts from its affection. The man who is of a sound mind will then see and hear wonderful things, for he will then hear and see that many, who in the world have discoursed wisely, have preached learnedly, have taught with erudition, have written scientifically, and have also acted prudently, as soon as the external principle of their mind is taken away, begin instantly to think insanely, and to speak and act as wildly as lunatics in the world, and what is wonderful, in this case they believe themselves to be wiser than others. But to prevent the continuance of their insanity, they are remitted by turns into things external, and thereby into the civil and moral life which they lived in the world; when they are in company there and in heaven, there is given a recollection of their insanities, and then they see and confess that they have discoursed insanely and acted foolishly; nevertheless in the very instant of their being remitted into their interior principles, or the principles proper to their spirits, they are insane as before: their insanities are many in number, amounting to this, that they are willing to have dominion, to steal, to commit adultery, to do evil, to despise, reject, or sneer at, whatsoever is upright, just, sincere, together with every truth and good of the church and of heaven; and what is more, they love this state of their spirit; for the experiment has been made with several, whether they would rather wish to think sanely or insanely, and it has been found that they are rather willing to think insanely: the cause also

of this their quality and character hath been discovered, viz., that they have loved themselves and the world above all things, that they have not applied their minds to uses, except for the sake of honor and gains, and that they have preferred the delights of the body to the delights of the soul; such was their quality and character in the world, that they never thought sanely with themselves, except when they were in the presence of other men: the only cure of their insanity is this, that they are let into employments under a judge in hell, and so long as they are in those employments, they are not insane; for the employments in which they are occupied keep the mind as in a prison and in bonds, to prevent its expatiating into the deliriums of its lusts; they apply themselves to these employments for food, clothing, and lodging, thus unwillingly from necessity, and not freely from affection. But on the other hand, all those in the world who have loved uses, and from the love thereof have performed them, think sanely in their spirit, and their spirit thinks sanely in their body; for that interior thought is also exterior thought, and speech is by the latter from the former, and so likewise is their action, the affection of use withholding their minds in itself, nor suffering them to expatiate into vanities, into things lascivious and filthy, into things insane and deceitful, into the unreal delights of various concupiscences; after death they become of a like character, their minds being angelical, which, when exterior thought is taken away, are made spiritual, and angels, thus recipient of celestial wisdom from the Lord. From these considerations it is now evident, that no man is of a sound mind, unless use be his affection or occupation.

XVI. *That every man is an affection, and that there are as many various affections as there are men, who have been either already born, or will be born to eternity.* This may be manifest principally from the angels of heaven, and from the spirits of hell, all of whom are affections; the spirits of hell evil affections which are concupiscences, and the angels of heaven good affections. The reason why every man is an affection, is, because his life is love, and the continuations and derivations of love are what are called affections, wherefore affections in themselves are loves, but subordinate to the general love as to their lord or head: since thus life itself is love, it follows that all and singular the things of life are affections, consequently that man himself is affection. The generality of people in the world will wonder that this is the case, as hath been given me to know from the mouths of all who have come from the natural world into the spiritual world; as yet I have not found one who knew that he was affection, yea, few knew what affection was, and when I told them that affection was love in its continuation and derivation, they asked what is love, saying, that they perceive what thought is, but not what affection, since no one so perceives the latter; that there is such a thing as love they said that they knew from the love of a bridegroom before marriage, and from the love of a mother towards infants, and in some small degree also from the love of a father, whilst he kisses his betrothed wife or his infant, and some instead of wife said mistress: when I told them that thought is not anything at all by itself, but by the affection which is of the love of the life of man, since it is derived from it, as what is formed is de-

rived from what forms it, and the reason why thought and not affection is perceived is, because what is formed is perceived, and not what forms it, as the body is perceived by its senses, and not the soul; they were struck with amazement, and in consequence thereof were further instructed on the subject by several experimental observations; as that all things of thought are from affection and according to it, also that they could not think without affection, nor contrary to it, and likewise that every one is of such a quality as his affection is, and that therefore all are explored from their affection, and no one from his speech; for speech proceeds from the thought of external affection, which consists in a desire to favor, to please, to be commended, and to be believed civil, moral, and wise men, and this with a view to the ends of internal affection, of which ends such things are the means; nevertheless from the tone of the speech, unless the man be a consummate hypocrite, is heard the affection itself, for the expressions of speech are of the thought, and its tone of the affection; wherefore they were told, that as speech is not given without tone or sound, neither can thought be given without affection; and that hence it is evident that affection is the all of thought, as tone or sound is the all of speech, for speech is only the articulation of tone or sound. By these remarks they were instructed, that man is nothing but affection, and afterwards by this, that the universal heaven and the universal hell, are distinguished, as in a kingdom, into provinces, and into societies, according to the generic and specific differences of affections, and not at all according to any differences of thoughts, and that the Lord alone knows the former.

Hence it follows that the varieties and differences of affections are infinite, and that they are as many as the men who have been born, and who will be born to eternity.

XVII. *That man hath eternal life according to his affection of use.* Inasmuch as affection is the man himself, and use is its effect and work, and as a plain or theatre of its exercise, and since affection is not given without its subject, but even perisheth, so the affection of the life of man is not given without use; and whereas affection and use make one, so man, who is affection, is acknowledged as to his quality from use, with difficulty and obscurely in the natural world, but clearly and completely in the spiritual world: this is a consequence of the heat and light of heaven, for what is spiritual makes a man known, and singular the things appertaining to him, because what is spiritual in its essence is the divine love and divine wisdom, and in its appearance is the heat of heaven and the light of heaven, which discover the affections of uses, as the heat of the sun of the world discovers the objects of the earth by odors and tastes, and as the light of the sun of the world discovers them by colors and the various discriminations of it and of shade. The reason why every man hath eternal life according to his affection of use, is, because that affection is the man himself, and hence such as it is, such is the man; but the affection of use in general is of two kinds, there is a spiritual affection of use, and there is a natural affection of use, both are alike in the external form, but in the internal form they are altogether different; wherefore they are not distinguished by men in the world, but accurately by angels in heaven; for they are directly opposite to each other, inasmuch as the

spiritual affection of use gives heaven to man, but the natural affection of use, without the spiritual, gives hell; for the natural affection of use is solely for the sake of honor and gain, thus for the sake of self and the world as ends, whereas the spiritual affection of use is for the sake of the glory of God and His uses, thus for the sake of the Lord and the neighbor as ends. For there are men in the world who perform the duties of their functions with much study, labor, and ardor; magistrates, rulers, and officers, who discharge them with all diligence and industry; priests, dignitaries of the church, and ministers, who preach with warmth as from zeal; learned men, who write books full of piety, of devotion, and erudition; and others of a like character; and in so doing they also perform distinguished uses to the church, to their country, to the society in which they live, and to their fellow-citizens; nevertheless several do these things from mere natural affection, which is for the sake of themselves that they may be honored and exalted to dignities, or for the sake of the world that they may increase their gains and grow rich: these ends in some cases so kindle an affection to do uses, that sometimes they perform more excellent uses than they who are in the spiritual affection of use; I have discoursed with several after death, when they became spirits, who have been in this kind of affection of use, and who then were urgent to be admitted into heaven from a claim of merit; but whereas they have performed uses from natural affections alone, thus for the sake of themselves and the world, and not for the sake of God and the neighbor, they received a reply similar to what is written in Matthew: "*Many will say to Me in that day, Lord,*

Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many virtues? but then will I confess to them, I know you not whence ye are, depart from Me all ye workers of iniquity," vii. 22 to 29: and in Luke: "*Then shall ye begin to say, we have eaten before Thee; and have drunken, and Thou hast taught in our streets; but He will say, I say unto you, I know you not, whence you are, depart from Me all ye workers of iniquity,*" Luke xiii. 26, 27. They were also explored as to what had been their quality in the world, and it was discovered that their interiors were full of concupiscences and of evils thence condensed, which with some appeared fiery from the love of self, with some livid from the love of the world, with some dusky from the rejection of things spiritual, and that the exteriors still appeared snowy and purple from uses in the external form; from which considerations it was evident, that although they had done uses, still they had thought of nothing else with themselves but of reputation with a view to honor and gain, and that these things were the form of their spirits, and were in them and their life, and that their good actions were only either appearances that they were of a different character, or only means conducive to those things as ends: such is the natural affection of uses. But the spiritual affection of use is internal, and at the same time external, and so far as it is external or natural, so far also it is spiritual, for what is spiritual flows-in into what is natural, and disposes it to correspondence, thus to a resemblance of itself: but whereas in the world it is totally unknown what the spiritual affection is, and in what it is distinguished from the natural, because they appear alike in the external

semblance, it may be expedient to say how the former is procured: it is not procured by faith alone, which is faith separate from charity, for that faith is merely cogitative faith without anything actual in it; and since it is separated from charity, it is separated also from affection, which is the man himself, wherefore also it is dissipated after death as somewhat aerial; but spiritual affection is procured by shunning evils because they are sins, which is effected by combat against them; the evils which man ought to shun all stand written in the decalogue, and so far as man fights against those things which are sins, so far he becomes spiritual affection, and thus performeth uses from a principle of spiritual life; by combat against evils those things are dissipated which obsess his interiors, and which, as was said above, with some appear fiery, with some dusky, and with some livid, and thus his spiritual mind is opened, by which the Lord enters into man's natural mind, and disposeth it to do spiritual uses, appearing still as natural: these, and no others, are they to whom the Lord can give to love Him above all things, and the neighbor as themselves. If by combat against evils as sins, man hath procured to himself anything spiritual in the world, be it ever so small, he is saved, and his uses grow afterwards like a grain of mustard seed into a tree, according to the Lord's words in Matthew, chap. xiii. 32; Mark iv. 30, 31, 32; Luke xiii. 18, 19.

XVIII. *That the will of man is his affection.* The reason is, because the will of man is the receptacle of his love, and the understanding is the receptacle of his wisdom, and that which is the receptacle of love is also the receptacle of all the affections, because the affections are

only continuations and derivations of the love, as was said above: it is called the receptacle of love, because love cannot be given with man except in a recipient form, which is substantial, for without such a form the love would be not affecting, recurring, and thereby as not remaining: its recipient form itself might also be described, but this is not the place for such description: hence it is that the will is called the receptacle of the love. That the will is the all of man, and in all things appertaining to him, and thus that it is the man himself as the love in its complex is the man, is evident from the following observations: man, concerning everything which is of his love or affection, yea which is of his life, saith that he wills, and that he wills to act, wills to speak, wills to think, wills to perceive, in all which cases there is will; and unless the will were in those things, the man would not act, nor speak, nor think, nor perceive, yea, unless it were present in the singular and most singular parts of those things, they would cease in a moment, since the will is in them as the soul or life is in the body and in singular the things appertaining to it: in the place of willing it may also be called loving, as that he loves to do, to speak, to think, to perceive: in like manner it is said of the external senses of the body, that a man wills to see, wills to hear, wills to eat, to drink, and to taste, wills to smell, wills to walk, to converse, to play, and so forth; in each of these cases also the will is the agent, for if it was withdrawn, there would instantly be a pause, and they also are withdrawn by the will. That the will is the love of man in a form, is very evident from this consideration, that all delight, pleasure, pleasantness, satisfaction, and blessedness, which

also are of the love, are thus made sensible and perceived: that those things are also of the will is evident, for whatsoever is delightful, pleasurable, pleasant, satisfactory, and blessed, this also man wills, and likewise saith of them that he wills them: in like manner man speaks of good and of truth, for what he loves that he calls good, and this therefore he makes an object of his will; and what he confirms to be the good of his love or of his will, this is called truth, and this also he loves, and is willing to think and talk about it. Man also, concerning everything which he wishes, courts, desires, appetites, seeks and intends, saith that he wills those things, because they are of the love, for he wills what he wishes because he loves it, he wills what he courts and desires because he loves it, he wills what he appetites and seeks because he loves it, and he wills what he intends, and intends because he loves. From these considerations it may be seen, that the will and love, or the will and affection with man are one, and that the will, because the love, is alone his life, and that it is the man himself; that the will also is in the life of the understanding, and thence of the thought of man, will be confirmed in what follows. The reason why man is ignorant that the will is the man himself, is the same which makes him ignorant that love or affection is the man himself; every one also attends to those things which he sees or feels, but not to the life, the soul or essence, from which he sees and feels; this lies concealed inwardly in the things of sense, and the natural man does not think so deeply as to discover it; but it is otherwise with the spiritual man, because what is sensitive is not the object of his wisdom, but the essential principle

which is in what is sensitive, and which in itself also is spiritual: it is on this account that many say, that thought is the all of man, and that it is the man himself, or that man is man because he thinks, when yet the all of his thought is affection; for remove the latter from the former, and you will be a log. The man, who from a spiritual principle is rational, who knows what is good and true, and hence what is evil and false, may discover from what has been said, what are his affections, and what the ruling affection, for there are as many indexes of them, as there are delights of the thought, of speech, of action, of sight, of hearing, and as many as are his pursuits, desires and intentions; but let him attend and reflect.

XIX. *That, in the Word, to love is to perform uses.* The reason is, because to love is to will, and to will is to do; that to love is to will hath been confirmed just above, but that to will is to do, remains now to be confirmed: the will, viewed in itself, is not love, but is the receptacle of love, and such a receptacle that it not only receives love, but also imbues its states, and puts on forms according to those states, for the all of the life of man flows in, inasmuch as man is not life, but a recipient of life, consequently a recipient of love, since love is life; this may be illustrated by the organs of man's senses, for the eye is a recipient of light, and is not light, being formed to receive all the varieties of light; the ear is a recipient of sound and of its modulation and articulation, but it is not sound; the same is true of the other internal senses of man; and similar is the case with the internal organs of sense, which are modified and actuated by spiritual light and heat; consequently

the case is similar with the will, that it is a receptacle of spiritual heat, which in its essence is love, which receptacle is in the man throughout, but in its first principles is in the brain: these first principles, or beginnings, or heads, are those substances of the brain which are called cortical and cineritious; from them by fibres, as by rays, it descends in every direction into all things of the face, and into all things of the body, where it performs its rotations and circulation according to its form, which is the spiritual animal form elsewhere treated of; thus all and singular things therein are actuated from first principles to last, and in the last are presented effects. It is a known thing, that everything is moved by virtue of an endeavor (*ex conatu*), and that when the endeavor ceases, the motion ceases; thus the will of man is a living endeavor in man, and acts in ultimates by means of fibres and nerves, which in themselves are nothing else but perpetual endeavors continued from the beginning in the brains even to the last things in the corporeal parts, where the endeavors become acts. These observations are adduced, in order that it may be known what the will is, and that it is a receptacle of the love, in a perpetual endeavor of acting, which endeavor is excited and determined to acts by the love which flows in and is received.

From these considerations it now follows, that to love, since it is to will, is also to do, for whatsoever a man loves, this he wills, and what he wills, this he does if it be possible; and if he doth not do it, because it is not possible, still he is in the interior act, which is not manifest; for there cannot be given with man any endeavor, or will, unless also it be in ultimates, and when

it is in ultimates, it is in interior act; but this act is not perceived by any one, not even by the man himself, because it exists in his spirit, and hence it is that the will and the act are one, and that the will is taken for the act; not so in the natural world, because in that world the interior act of the will does not appear, but in the spiritual world where it appears, for in that world all act according to their love; they who are in celestial love, act sanely, they who are in infernal love, insanely; and if by reason of any fear they do not act, their will is interiorly active, and is restrained by them from bursting forth, nor doth that action cease but together with the will: since therefore the will and the act are one, and the will is the endeavor of the love, it follows that, in the Word, by loving nothing else is meant but doing, thus that by loving the Lord and loving the neighbor is meant to do uses to the neighbor from the love which is from the Lord: that this is the case, the Lord Himself teacheth in John: "*He that hath My precepts and doeth them, he it is who loveth Me, but he who loveth Me not keepeth not My words,*" xvi. 21, 24: and again: "*Abide ye in my love, if ye will keep My commandments, ye will abide in My love,*" xv. 9, 10: and again: "*The Lord said thrice to Peter, lovest thou Me? and Peter thrice replied that he loved; to whom the Lord thrice said, feed My lambs and My sheep,*" xxi. 15, 16, 17. There are also two things which cannot be separated, viz. being and existing (*esse et existere*); being is not anything unless it exists, and it becomes something by existing; so also it is with loving and doing, or with willing and acting; for it is not given to love and not to do, also to will and not to act, for thus they

do not exist; but by doing and acting they do exist; wherefore when man doeth and acteth, then first love and will are. Thus, and no otherwise, the Lord is loved and the neighbor is loved.

XX. *That love produces heat.* The reason is, because love is the life itself, and the living energy of all things whatsoever in the universal world; there is no other source of all the endeavors, forces, activities and motions therein but the divine love, which is the Lord, and which in the heavens before the angels appears as a sun; that love is one thing, and heat another, is very manifest from the distinction of both in an angel and in a man; an angel from love wills and thinks, and also perceives and relishes wisdom, and is inmostly sensible in himself of what is blessed and satisfactory, and likewise he loves; the same is the case with man; such are the effects wrought in their minds, but in the body each is sensible of heat (or warmth), and this without what is blessed and satisfactory; hence it is evident that heat or warmth is an effect of the activity of life, or of love: that heat or warmth is an effect of love, may be manifest from many considerations, as that man from his inmost principles grows warm according to the loves of his life, even in the middle of winter, and that the heat or warmth of the sun of the world hath nothing in common with that heat or warmth: and that according to the increments of love he grows warm, burns, and is inflamed, and that according to the decrements of love he grows torpid, becomes cold, and dies, thus altogether according to the activities of the life's love. The case is similar with the animals of the earth and with the fowls of the heavens, for both the one and the other are

sometimes warmer in mid-winter than in mid-summer, since at that time their heart beats, the blood is heated, the fibre is warm, and every least part with the greatest performs its vital functions, and hath heat, not from the sun, but from the life of their soul, which is affection. The reason why love produces heat, is, because it is the life of all energies in the universe, which life cannot enter the recipient substances which are created, except by means of the active principle, which is heat. The Lord in the creation of the universe hath prepared for Himself all means (or mediums), from first even to last, by which in every degree He may produce uses, and the universal mean (or medium), and that which is the proximate one of conjunction, is heat, in which the essence of the activity of love can exist. Since heat exists from the love of the neighbor, therefore there is a correspondence between love and heat, inasmuch as there is correspondence between every cause and effect; it is from correspondence that the sun of heaven, which is the Lord, appears as fiery, also that the love thence proceeding is perceived by the angels as heat; in like manner that the divine wisdom of the Lord in the heavens appears as light, and also that the face of the Lord when He was transfigured, shone as the sun, Matt. xvii. 2. It is from the same correspondence, that the holy principle of the Lord's love was represented by the fire of the altar, and by the fire in the lamps of the candlestick in the tabernacle; also that the Lord appeared in a fire on mount Sinai, and likewise in a flame of fire by night on the tabernacle, and that hence several nations held fire to be sacred, and set over it virgins who were called vestals. It is from the same correspondence that, in the

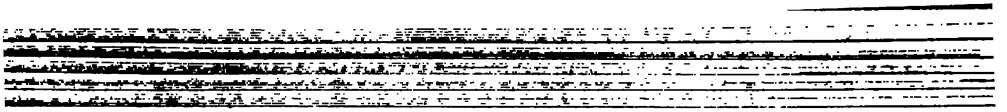
Word, by fire and by flame, in many passages, is meant love; also that from the interior perception of that correspondence we pray that sacred fire may inflame our hearts, by which is meant holy love. From the same correspondence it is, that celestial love appears afar off like fire in heaven, on which account the Lord also said, that the just shall shine as the sun in the kingdom of the Father, Matt. xiii. 43; in like manner that infernal love afar off appears as fire in hell, on which subject see the *Treatise on Heaven and Hell*, n. 566, 575.

XXI. *That the divine love, which is life itself, by means of heat produces spiritual animal forms, with all and singular things that are in them.* There are two forms in general, which the Lord the Creator of the universe, from His sun, which is divine love and light itself, hath produced in the ultimate and inmost things of the world, the animal form and the vegetable form; by animal forms are meant animals of every kind, also men and angels; and by vegetable forms are meant vegetables of every kind, as trees, plants, and flowers; these two forms have been before treated of, but whereas the subject here treated of is concerning the divine love, from which all things have been created, and likewise all things from creation are perpetually forming, it is here allowed also to offer some further considerations concerning the first form, which is the animal form. The divine love, which is life itself, from its author, who is the Lord, bears nothing else in its bosom than to create and form images and likenesses of itself, which images and likenesses are men, and from men angels; also to cover with a correspondent body affections of every kind, which are animals; all these forms, both perfect

and imperfect, are forms of love, and they are alike as to life in things external, which consist in their inclination to move themselves, to walk, to act, to see, to hear, to smell, to taste, to feel, to eat, to drink, to consociate, to be prolific; but they are unlike as to life in internal things, which consists in an inclination to think, to will, to speak, to know, to understand, to grow wise, and from these things to enjoy delight and blessedness; these latter forms are men and angels, but the former are animals of various kinds. That singular the above faculties may exist in effect and in use, they have been made and wonderfully organized from created substances and matters. That the Lord, who is a man, and His divine love, which is life itself, formed those things from His own spiritual principle, which proceeds from Him as a sun, is very manifest from this consideration, that living souls have affections, and all, both imperfect and perfect, are alike in things external: who cannot see, if he be not one-eyed or owl-eyed, or whose eyes are not afflicted by a defect of vision, that such things cannot be from any other source? only elevate your reason a little above the deep of nature, and you will grow wise. That heat is a medium of formation, is well known from the warm fluids in which the embryo is in the womb, and chicken in the egg. The belief that the heat of the sun of the world is the cause of such productions, originates in a mind blinded by the fallacies of the bodily senses; for the heat of that sun operates only to open the extreme parts of the body, or the cuticles, that internal heat may also flow-in into them; for thus life comes into a full effect from first principles to last, and hence it is that the animals of the earth, and the fowls of heaven, every

year in the time of spring and summer, fulfil the office of their prolification, and enter into and renew their joys it is otherwise with man, who receives warmth from interior love excited by the allurements of the thoughts and whose clothing prevents the effect of cold in the cuticles, which are the extreme parts of the body.

THE DIVINE WISDOM.



PART IV.

THE DIVINE WISDOM.

I. THAT *the divine wisdom in the heavens appears before the eyes of the angels as light.* In the Lord there is love and there is wisdom, love in Him is being [*esse*], and wisdom in him is existing [*existere*]; nevertheless those principles in Him are not two, but one, for wisdom is of love, and love is of wisdom, from which union, which is reciprocal, there results one principle, and this one principle is the divine love, which in the heavens before the angels appears as a sun; the reciprocal union of the divine wisdom and the divine love is meant by these words of the Lord: "*Believest thou not, Philip, that I am in the Father and the Father in Me; believe Me that I am in the Father and the Father in Me,*" John xiv. 10, 11; "*I and the Father are one,*" John x. 30. But these two principles, which are one in the Lord, proceed as two distinct principles from Him as a sun, wisdom as light, and love as heat; but they proceed distinct to appearance, yet in themselves they are not distinct, for light is of heat, and heat is of light, inasmuch as in the smallest point they are one, as it is in the sun; for what proceeds from the sun, this

also is the sun in the smallest [parts or principles], and hence universally in all: it is said, every point and smallest part or principle, but thereby is not meant a point and smallest part of space, for this is not given in what is divine, for what is divine is spiritual and not natural. Since wisdom and love, as two distinct principles in appearance, proceed from the Lord as a sun, wisdom under the appearance of light and love under the perception of heat, therefore they are received as two distinct principles by the angels, by some more of the heat which is love, and by some more of the light which is wisdom; wherefore also the angels of all the heavens are distinguished into two kingdoms; they who have received more of the heat which is love, than of the light which is wisdom, constitute one kingdom, and are called celestial angels, of whom are the highest heavens; but they who have received more of the light which is wisdom, than of the heat which is love, constitute the other kingdom, and are called spiritual angels, of whom are the inferior heavens. It is said that these latter have received more of the light which is wisdom than of the heat which is love; but this more is an apparent more, for they are not more wise than in proportion as love with them makes one with wisdom, wherefore also the spiritual angels are not called wise, but intelligent: so far concerning light in the Lord, and from the Lord, and in the angels. The divine wisdom, which in the heavens appears as light, in its essence is not light, but clothes itself with light, that it may also appear before the sight of the angels; wisdom in its essence is divine truth, and light is its appearance and correspondence; with the light of wisdom the case is similar as with the

heat of love, spoken of above. Inasmuch as light corresponds to wisdom, and the Lord is divine wisdom, therefore the Lord, in the Word, in many passages, is called light; as in the following: "*He was the true light, which enlightens every man that cometh into the world,*" John i. 9: Jesus said, "*I am the light of the world, he who followeth Me, shall not walk in darkness, but shall have the light of life,*" John viii. 12: Jesus said, "*Yet a little while the light is with you, walk while ye have the light, lest darkness lay hold of you: whilst ye have the light, believe in the light, that ye may be the sons of light. I am come a light into the world, that whosoever believeth in Me, may not abide in darkness,*" John xii. 35, 36, 40: and in several other passages. His divine wisdom was also represented by His garments when He was transfigured, that "*they appeared as light, shining and white as snow, so as no fuller on earth could whiten them,*" Mark ix. 3; Matt. xvii. 2: garments, in the Word, signify the truths of wisdom; wherefore all the angels in the heavens appear clad according to the truths of their science, intelligence, and wisdom. That light is the appearance of wisdom, and that it is its correspondence, is evident in heaven, and not in the world; for in heaven there is no other light than spiritual light, which is the light of wisdom, illustrating all things which from the divine love there exist: the wisdom appertaining to the angels gives them to understand those things in their essence, and the light which they enjoy gives them to see those things in their form; wherefore light in the heavens is in a degree similar to that of the wisdom appertaining to the angels; in the highest heavens the light is flaming and glittering as from the most burnished gold,

the reason is because they are in wisdom; in the inferior heavens the light is white and bright as from the most polished silver, the reason is because they are in intelligence; and the light in the lowest heavens is as the mid-day light of the world, the reason is because they are in science; the light of the superior heavens is white altogether as a star appears, refulgent and resplendent by night in itself, and it is a continual light, because the sun there never sets. It is that same light, which in the world illustrates the understandings of those men who love to grow wise, but it does not appear to them because they are natural, and not spiritual; it may appear, for it hath appeared to me, but before the eyes of my spirit; it hath been also given to perceive, that in the light of the highest heaven I was in wisdom, in the light of the second heaven in intelligence, and in the light of the ultimate heaven in science; and that when I was only in natural light, I was in ignorance of spiritual things. That I might know in what light the learned in the world are at this day, there were two ways presented to my view, one was called the way of wisdom, and the other of folly; at the close of the way of wisdom, was a palace in light, but at the close of the way of folly was something like a palace, but in shade; the learned were collected together to the amount of three hundred, and their choice was given them which way they were disposed to go; and it was observed that two hundred and sixty entered the way of folly, and only forty the way of wisdom; they who went the way of wisdom entered the palace which was in the light, which was full of things magnificent, and there were given them garments of fine linen, and they became an-

gels; but they who went the way of folly were desirous to enter what appeared like a palace in shade, but behold it was a theatre of stage-players, when they put on stage-garments and assumed the characters of masked soothsayers, and became fools. It was told me afterwards, that so many and of such a quality at this day are learned fools, who are in natural light, in respect to the learned wise, these latter being in spiritual light; and that they have spiritual light, who love to understand whether that be true which is said by another; but that they have natural light, who only love to confirm what hath been said by others.

II. *That the Lord hath created with man, and afterwards forms with him, a receptacle of love, which is his will, and adjoins to it a receptacle of wisdom, which is his understanding.* Inasmuch as there are two principles in the Lord, viz. love and wisdom, and those two principles proceed from Him; and inasmuch as man was created to be a likeness and image of Him, a likeness by love, and an image by wisdom, therefore with man there are created two receptacles, one for love and the other for wisdom; the receptacle of love is what is called the will, and the receptacle of wisdom is what is called the understanding: man knows that those two [receptacles] appertain to him, but he doth not know that they are so conjoined as they are in the Lord, with this difference, that in the Lord they are life, but in man the receptacles of life. Of what nature and quality those forms are, cannot be unfolded, because they are spiritual forms, and spiritual things transcend [the apprehension of man]; they are forms within forms ascending even to the third degree, innumerable, discrete, but still unanimous; and

they are each of them receptacles of love and of wisdom, having their origins in the brain, where they are the beginnings and heads of the fibres, by which their tendencies and energies flow down to all things of the body, both superior and inferior, and occasion the senses to be present in the sensories, motions in the moving powers of motion, and in the rest of the organs the functions of nutrition, of chylification, of sanguification, of separation, of repurgation, and of prolification, thus in each their uses. These things being premised, it will be seen that these forms, which are the receptacles of love and of wisdom, first exist with man at his conception and birth in the womb; that from them by a continuous principle are brought forth and produced all things of the body from the head even to the soles of the feet; that their productions are effected according to the laws of correspondence, and that therefore all things of the body both internal and external are correspondences. *That these forms, which are the receptacles of love and of wisdom, first exist with man at his conception and birth in the womb,* may be manifest from experience, and confirmed from reason: from *experience,* derived from the first rudiments of embryos in the womb after conception, and also from the rudiments of chickens in eggs after incubation: the first forms themselves do not appear to the eye, but their first productions, which constitute the head; that this [the head] is larger in the beginning, is a known thing, and also that from it are projected the rudiments of all things in the body: from which considerations it is evident, that those forms are the beginnings. From *reason,* in that all creation is from the Lord as a sun, which is divine love and divine wisdom,

from which principles is the creation of man; the formation of the embryo and infant man in the womb is a resemblance of creation, and is called generation, because it is effected *per traducem*:* hence it follows that the first forms, especially with man, are receptacles of love and of wisdom, and that the creation of all the other things which constitute man is effected by them: besides, there is not any effect which exists from itself, but from a cause prior to itself, which is called the efficient cause; neither is this from itself, but from a cause which is called the end, in which is everything that follows in endeavor and in idea, in endeavor in the divine love, and in idea in the divine wisdom, which are the end of ends. This truth will be more fully manifested from what follows. *That from those forms by a continuous principle are brought forth and produced all things of the body from the head even to the soles of the feet*, may be also manifest from experience and confirmed from reason: from *experience*, inasmuch as from those primitive forms are brought forth fibres to the sensory organs of the face, which are called the eyes, the ears, the nostrils, and the tongue, also to the moving organs of the whole body, which are called muscles, in like manner to all the organized viscera serving for various uses in the body; all these, both the latter and the former, are mere contextures of fibres and nerves flowing forth from each brain and from the spinal marrow; the blood-vessels themselves, from which are also formed contextures, are likewise from fibres originating in the same source.

* *Per traducem* is an expression used by the learned, and applied to generation, to denote that it is effected by a kind of *graff*, *tradux* in the Latin tongue signifying a kind of *graff*.

Every one skilled in anatomy may see, that round about the cerebrum, also within in it, and in the cerebellum, and in the spinal marrow, there are little spheres like dots, called the cortical and cineritious substances and glands, and that all the fibres whatsoever in the brains, and all the nerves derived from them throughout the body, come forth and proceed from those little spheres or substances; these are the initial forms, from which are brought forth and produced all things of the body from the head to the soles of the feet. From *reason*, inasmuch as fibres cannot be given without origins, and inasmuch as the original parts of the body produced from various complicated fibres are effects, which cannot live, feel, and be moved from themselves, but from their origins by a continuous [principle]: to illustrate this by example; the eye doth not see from itself, but by what is continuous from the understanding, for the understanding sees by the eye, and also moves the eye, determines it to objects, and gives intenseness to the sight; neither doth the ear hear from itself, but by what is continuous from the understanding, for the understanding hears by the ears, and also determines them, makes them erect and attentive to sounds; nor doth the tongue speak from itself, but from the thought of the understanding, for thought speaks by the tongue, and varies sounds, and exalts their measures at pleasure; in like manner the muscles, these not being moved of themselves, but from the will together with the understanding, which actuate them at their own disposal: from which considerations it is evident, that there is not anything in the body which feels and is moved of itself, but from its origins, in which reside the understanding and will, consequently

which are in man the receptacles of love and wisdom; also that these are the first forms, whilst the organs both of sense and of motion are forms derived from them; for according to formation is effected influx, which is not given from the latter into the former, but from the former into the latter; for influx from the former into the latter is spiritual influx, and influx from the latter into the former is natural influx, which is also called physical. *That those productions are effected according to the laws of correspondence, and that therefore all things of the body, both internal and external, are correspondences.* What correspondence is, hath been heretofore unknown in the world, by reason that it hath been unknown what is spiritual, and correspondence is between what is natural and what is spiritual. When anything derived from a spiritual principle as its origin and cause becomes visible and perceptible before the senses, in this case there is correspondence between those things; such is the correspondence between the spiritual and natural things appertaining to man; spiritual things being all the things of his love and wisdom, consequently of his will and understanding, and natural things being all things relating to his body; these latter, inasmuch as they have existed, and perpetually exist, that is, subsist, from the former, are correspondences, and therefore act in unity, as end, cause, and effect; thus the face acts in unison with the affections of the mind, the speech with the thought, and the actions of all the members with the will; in like manner in all other cases. It is a universal law of correspondences, that what is spiritual adapts itself to use, which is its end, and actuates and modifies use by heat and light, and clothes it by provided means,

until it becomes a form subservient to the end, in which form what is spiritual acts as the end, use as the cause, and what is natural as the effect; but in the spiritual world what is substantial is instead of what is natural; such forms are all things which are in man. More may be seen concerning correspondence in the *Treatise on Heaven and Hell*, n. 87 to 102, 103 to 115; and concerning various correspondences in the *Arcana Cœlestia*, in which work the correspondence of the face and its looks with the affections of the mind is treated of, n. 1568, 2988, 2989, 3631, 4796, 4797, 4880, 5165, 5168, 5695, 9306; and the correspondence of the body as to its gestures and actions with the things of the understanding and will, n. 2988, 3632, 4215; and the correspondence of the senses in general, n. 4318 to 4330; and the correspondence of the eyes and of sight, n. 4403 to 4420; and the correspondence of the nostrils and smell, n. 4624 to 4634; and the correspondence of the ears and of hearing, n. 4652 to 4660; and the correspondence of the tongue and of taste, n. 4791 to 4805; and the correspondence of the hands, of the arms, of the shoulders and feet, n. 4931 to 4953; and the correspondence of the loins and members of generation, n. 5050 to 5062; and the correspondence of the interior viscera of the body, particularly of the stomach, and of the cistern and ducts of the chyle, n. 5171 to 5189; and the correspondence of the spleen, n. 9698; and the correspondence of the peritonæum, of the kidneys, and of the bladder, n. 5377 to 5396; and the correspondence of the skin and bones, n. 5552 to 5573; and the correspondence of the cartilage xiphoides, n. 9236; and the correspondence of the memory of abstract things, n. 6808;

and the correspondence of the memory of material things, n. 7253; and the correspondence of heaven with man, n. 911, 1900, 1932, 2996, 2998, 3624 to 3649, 3634, 3636 to 3643, 3741 to 3745, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632. That the science of correspondences amongst the ancients was the science of sciences, especially amongst the orientals, but that at this day it is obliterated, n. 3021, 3419, 4280, 4749, 4844, 4964, 4965, 5702, 6004, 6692, 7097, 7729, 7779, 9301, 10252, 10407; that without the science of correspondences the Word is not understood, n. 2890 to 2893, 2897 to 3003, 3213 to 3227, 3472 to 3485, 8615, 10687; that all things which appear in the heavens are correspondences, n. 1521, 1532, 1619, to 1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213 to 3226, 3348, 3350, 3457, 3485, 3748, 9481, 9574, 9576, 9577; that all things which are in the natural world, and in its three kingdoms, correspond to all things which are in the spiritual world, n. 1632, 1881, 2758, 2890 to 2893, 2897 to 3003, 3213 to 3227, 3483, 3624 to 3649, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280. Besides these passages in the *Arcana Cœlestia*, the correspondence of the natural sense of the Word, which is the sense of its letter, with the spiritual things which are love and wisdom in the heavens from the Lord, and which constitute its internal sense, hath also been treated of, which correspondence likewise may be seen confirmed in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 5 to 26, and further, n. 27 to 69. The above passages ought to be consulted, to gain an idea of the correspondence of the will and of the understanding.

III. *Concerning the formation of man in the womb from the Lord by influx into those two receptacles.* Since in the formation of man in the womb things spiritual conjoin themselves with things natural, there are several particulars which cannot be described, inasmuch as they are spiritual things abstracted from natural, and hence do not fall into expressions in natural language, except some universal ones, which one man comprehends more intelligently than another; nevertheless by these, and by comparisons, which are also correspondences, the following particulars shall be described: 1. That the Lord conjoins Himself to man in the womb of the mother at first conception, and forms him. 2. That He conjoins Himself in those two receptacles, in the one by love, in the other by wisdom. 3. That love and wisdom together and unanimously form all and singular things, but still distinguish themselves in those things. 4. That the receptacles are distinguished into three degrees with man, one within another, and that the two higher are the habitations of the Lord, but not the lowest. 5. That one receptacle is for the will of the future man, and the other for his understanding, and yet that nothing at all of his will and understanding is present in the formation. 6. That in the embryo before the birth there is life, but that the embryo is not conscious of it.

1. *That the Lord conjoins Himself to man in the womb of the mother at first conception, and forms him.* By the Lord, in this and other places, is meant the Divine (principle) which proceeds from Him as the sun of heaven, where the angels are, from which and by which all things in the universal world have been created. That that divine principle is life itself, hath been con-

firmed; that life itself is present, and gives formation from first conception, follows from these considerations, that man is to be formed by life itself to be a form of life, which is a man; and to be an image and likeness of God, which also is a man; and to be a recipient of love and of wisdom, which are life from the Lord, thus a recipient of the Lord Himself; that man is in the Lord and the Lord in him; and that the Lord hath His abode in man, if man loves Him, He Himself teaches; this abode the Lord prepares for Himself in the womb, as will be seen from what follows, on which account Jehovah, or the Lord, in the Word, is called Creator, Former, and Maker, from the womb, Isaiah xliii. 1; chap. xliv. 2, 24; chap. xlix. 5; and in David, that upon him he was cast and set upon him from the womb, Psalm xxi. 9, 10; Psalm lxxi. 6. Whilst man is in the womb, he is in innocence, whence his first state after birth is a state of innocence; and the Lord never dwells with man except in his innocence, wherefore He then especially dwells with him when he is in innocence; in like manner man is then in a state of peace: the reason why man at that time is in a state of innocence and in a state of peace, is, because the divine love and divine wisdom are innocence itself and peace itself, as may be seen in the *Treatise concerning Heaven and Hell*, n. 216 to 283, 284 to 290. I foresee that whilst you read the above observations, some doubts will occur to your mind, but read to the end, and afterwards recollect yourself, and you will see them no longer.

2. *That he conjoins himself in those two receptacles, in one by love, and the other by wisdom.* This follows from the preceding article, where it was proved, that from

those two receptacles are formed and produced all things of the body, both internal and external, from the head even to the heel; and whereas the auspices and beginnings of all things are from them, it follows that the Divine is in them as a forming principle, and by them in their continuations; but when it is in the latter and the former, it is not materially but it is spiritually, for it is in their uses; and uses considered in themselves are immaterial, but the necessary things, by which uses become effects, are material. These first receptacles, which are the initiaments of man, are from the father, but the formation throughout to the full is from the mother; for the seed is from the man, he having seminal vessels and testicles, in which the seed is separated and refined; its reception is from the woman, she having a womb wherein is heat by which it is fermented, and wherein are little mouths by which it is nourished; nothing in nature exists but from seed, and grows but by heat: what kind of form those initiaments of man have, will also be shown in what follows. Inasmuch as the first rudiment of man is seed, and this is a double receptacle of life, it is evident that the human soul is not life from life, or life in itself, for there is only one single life, and this is God: whence man hath the perceptivity of life, hath been shown elsewhere: and whereas there is a continuity of the receptacles from the brains by the fibres into all things of the body, it is also evident that there is a continuity of the reception of life into those things, and that thus the soul is not here or there, but in every form derived from them, no otherwise than as the cause is in the things caused, and the principle in its derivations.

3. *That love and wisdom together and unanimously form all and similar things, but that still they distinguish themselves in those things.* Love and wisdom are two distinct principles, altogether as heat and light; heat is felt, in like manner love; and light is seen, in like manner wisdom; wisdom is seen whilst man thinks, and love is felt whilst man is affected; nevertheless they do not operate as two, but as one in formations; this also is the case with the heat and light of the sun of the world, for in the time of spring and of summer heat co-operates with light, and light with heat, producing vegetation and germination; in like manner love in a state of peace and tranquility co-operates with wisdom, and wisdom with love, causing productions and formations, and this both in the embryo and in the man. That the co-operation of love and of wisdom is as the co-operation of heat and of light, is very manifest from appearances in the spiritual world; for love in that world is heat, and wisdom is light, and in that world all things in the angels are alive, and bloom around them, altogether according to the union of love and wisdom appertaining to them. The union of love and of wisdom is reciprocal; love unites itself to wisdom, and wisdom reunites itself to love; hence love acts, and wisdom reacts, and by this reciprocality every effect exists. Such is the reciprocal union, and hence reciprocation, of the will and understanding, also of good and of truth, likewise of charity and faith, appertaining to the man in whom the Lord is; yea, such is the reciprocal union of the Lord Himself with the church, which is meant by the Lord's words to the disciples in John, "*that they were in Him and He in them*," xiv. 20, and in other places. The same union is

also meant by the union of man and wife in Mark: "*they two shall be one flesh, wherefore they are no longer two but one flesh*," x. 8: for the man was born to be understanding and thence wisdom, but the woman to be will, and thence the affection which is of love, on which subject see the *Treatise on Heaven and Hell*, n. 366 to 386. Inasmuch as there are two things, love and wisdom, which form the embryo in the womb, therefore there are two receptacles, one for love and the other for wisdom; on which account also there are two things in the body throughout, which in like manner are distinct, and are united: there are two hemispheres of the brain, two eyes, two ears, two nostrils, two chambers of the head, two hands, two feet, two kidneys, two testicles; the rest of the viscera also are twinned, and in every case what is on their right part has reference to the good of love, and what is on the left to the true of wisdom: that those two things are so conjoined, as to act in unity mutually and reciprocally, a diligent investigator may see, if he desires it; the union itself is extant to the sight in the fibres stretched out in every direction and closed together in the midst: hence also it is that these two principles are signified in the Word by the terms right and left. From these considerations the truth is evident, that love and wisdom together and unanimously in the embryo form all and singular things, but still distinguish themselves in them.

4. *That the receptacles are distinguished into three degrees with man, one within another, and that the two higher are the habitations of the Lord, but not the lowest.* Possibly some one may form to himself a fallacious idea concerning the initiaments of the human form, which are

of the seed of the man, from their being called receptacles; for from the expression of a receptacle the idea is easily conceived of a vessel or little tube; to prevent this fallacious idea, I wish to mark and describe that initial form, as it was seen by me and presented in the heavens, and to mark and describe it accurately, so far as the expressions of natural language allow of such a description: these receptacles are not hollowed like tubes, or folded together as little vessels, but they are as the brain is, of which they are a diminutive and invisible type, and at the same time a delineation as of a face in front, no appendage being seen. This primitive brain in the upper convex part was a compact mass of contiguous globules or little spheres, each little sphere being a conglomeration from similar but more minute little spheres, and again each of these latter being a conglomeration of the most minute; in front something appeared delineated for a face with a flattened nose; but in the recess between the convex part and this flattened nose there was no fibre; the convex part was covered round about with a very thin membrane, which was transparent; such is the primitive [rudiment] of man as it was presented to my view, the first or lowest degree of which was the compact mass first described, the second or middle degree was the compact mass secondly described, and the third or supreme degree was the compact mass thirdly described, thus one was within the other: it was told me, that in each little sphere were ineffable contextures, more and more wonderful according to the degrees; also that in singular of them the right part is the bed or receptacle of love, and the left part is the bed or receptacle of wisdom, and that by wonderful inter-

weavings into each other they are still as consorts and comrades, in like manner as the two hemispheres of the brain are. It was further shown in refulgent light, that the mass of the two interior degrees, as to situation and fluxion, was in the order and form of heaven, but the mass of the lowest degree, as to situation and fluxion, was in the form of hell; it was from this ground said, that the receptacles are distinguished into three degrees with man, one within another, and that the two higher are the habitations of the Lord, but not the lowest. The reason why the lowest is of such a quality is, because man, in consequence of hereditary pollution, is born contrary to the order and form of heaven, and hence into evils of every kind, and that that pollution is in the natural principle, which is the lowest of the life of man, and that it is not wiped away, unless the interior degrees, which are formed for the reception of love and wisdom from the Lord, are opened in him. But in what manner those interior degrees are opened, the Lord teaches in the Word, and it will be taught in what follows. But to borrow light on the subject, see what was before said on degrees, p. 186, 187; also what was said concerning the brain, p. 222, 223. Those degrees are called higher, although they are interior, the reason is, because there is successive order of degrees and simultaneous order, higher and lower things being in successive order, but interior and exterior things being in simultaneous order; and the same things which in simultaneous order are interior, in successive order are superior; so also exterior and inferior things: and whereas there are three degrees in man, therefore there are three degrees of the heavens, for the

heavens consist of men who have been made angels: they (the heavens), according to degrees in successive order, appear one above another, and according to degrees in simultaneous order, one within another; hence it is that, in the Word, what is higher signifies what is internal, and that the Lord is called the highest, because He is in inmost principles. Now whereas man, in his first origin, is such a habitation of the Lord as has been described, and those three degrees are then open, and whereas everything proceeding from Him, as a sun, is a man in least things and in greatest, as hath been above proved in its place, therefore no extension can be effected into any other form than the human, neither can extension be given except by rays of light derived from wisdom by the medium of rays derived from wisdom by the medium of heat derived from love, thus by fibres vivified, which are rays formed. That the determination is similar, is apparent to the eye. So many are the degrees of life appertaining to man, but with the beasts the two higher degrees are wanting, and they have only the lowest; wherefore their initiaments of life are not receptacles of the Lord's love and wisdom, but receptacles of natural affection and science, into which also they are born; these receptacles with the clean beasts are not reflected or turned contrary to the order of universal flux, but conformable to it; wherefore from nativity after birth they are instantly led into their offices, and are acquainted with them; for they were not able to pervert their affections, since they had no intellectual principle, which could think and reason from spiritual light, and do violence to the laws of divine order.

5. *That one receptacle is for the will of the future man,*

and the other for his understanding, and yet that nothing at all of will and its understanding is present in the formation. Will and understanding do not commence with man until the lungs are opened, which is not effected till after the birth, for the will of man becomes then the receptacle of love, and the understanding becomes the receptacle of wisdom; the reason why they then first become such receptacles, when the lungs are opened, is, because the lungs correspond to the life of the understanding, and the heart corresponds to the life of the will, and without the co-operation of the understanding and will, man hath not any life of his own, as he hath not any without the co-operation of love and of wisdom, by which the embryo is formed and vivified; in the embryo the heart alone beats, and the liver leaps, the heart for the circulation of the blood, and the liver for the reception of nourishment; the motion of the rest of the viscera is derived from them, and it is this motion which after the middle period of gestation is felt as pulsative. But this motion is not from any proper life of the fœtus, proper life being the life of the will and the life of the understanding, whereas the life of the infant is the life of commencing will and commencing understanding; from these alone exist sensitive life and moving life in the body, which life cannot be given from the beating of the heart alone, but is given from its conjunction with the respiration of the lungs; that this is the case, is evident from men, who have both will and understanding, when they fall into a swoon or are suffocated, who become as it were dead on the closing of respiration, neither having sensation nor motion of the limbs, neither thinking nor willing, when yet the heart performs its systoles,

and the blood circulates; but as soon as ever the lungs return to their respirations, the man returns to his activities and to his senses, and to his will and understanding. From these considerations a conclusion may be formed respecting the quality of the life of the fœtus in the womb, in which only the heart performs its motions, and not yet the lungs, viz. that nothing of the life of the will, and nothing of the life of the understanding is present in it; but that only life from the Lord, by which man is afterwards to live, effects formation. But on this subject more will be seen in the following article.

6. *That in the embryo before birth there is life, but that he is not conscious of it*, follows from what has been said above; also that the life, by virtue of which the embryo in the womb lives, is not his, but the Lord's alone, who alone is life.

IV. *That there is a similitude and analogy between the formation of man in the womb, and his reformation and regeneration.* The reformation of man is altogether alike with his formation in the womb, only with this difference, that to reform a man there is will and understanding, and that in the womb, he hath not will and understanding, nevertheless this difference doth not prevent the similitude and analogy; for the Lord, when He reforms and regenerates man, leads his will and understanding in like manner, but by the will given to him, and by the understanding given to him, it appears as if the man himself led himself, that is, willed and acted from himself, and thought and spoke from himself; nevertheless he knows from the Word and from doctrine derived from the Word, that it is not himself but the

Lord, consequently that it is only an appearance; and he may also know, that this appearance is for the sake of reception and appropriation, inasmuch as without it no reciprocal principle is given to love the Lord as the Lord loves him, nor to love his neighbor as from himself, nor to believe in the Lord as from himself; without that reciprocal principle man would be as an automaton in which the Lord could not dwell, for the Lord wills to be loved, wherefore He gives to man to will the same: from which consideration it is evident, that will is not of man, neither understanding, and that both the latter and the former are in themselves, as they were in him in the womb, viz. that they were not his; but that those two faculties were given to man, that he may will and think, and act and speak, as from himself, yet may know, understand, and believe that they are not from himself: hereby man is reformed and regenerated, and in the will receives love, and in the understanding wisdom, from which principles he was formed in the womb: hereby also are opened to man the two higher degrees of his life, which, as was above said, were the habitations of the Lord in his formation; and also the lowest degree is reformed, which, as was likewise said above, was inverted and reflected. From this analogy and similitude it is evident, that man who is regenerating, is as it were anew conceived, formed, born, and educated, and this to the end that he may become a likeness of the Lord as to love, and his image as to wisdom; and if you are disposed to believe it, man hereby is made new, not only in having a new will given him, and a new understanding, but also a new body for his spirit, the former things indeed not being abolished, but so removed as not

to appear, whilst new things are formed in the regenerate as in the womb by love and wisdom, which are the Lord; for such as the will and understanding of man are, such also is the man in all and singular things, inasmuch as all and singular things of man, from the head to the heel, are productions, as was also proved above.

V. *That with man after birth the will becomes the receptacle of love, and the understanding the receptacle of wisdom.* That there are two faculties of life appertaining to man, viz. will and understanding, is a known thing; for man can will and he can understand, yea, he can understand what he does not will; from which consideration it is evident that will and understanding are two distinct principles appertaining to man, and that will is the receptacle of love, and understanding the receptacle of wisdom; hence it is manifest that love is of the will, for what a man loves this he also wills, and that wisdom is of the understanding, for so far as man is wise or knowing, he sees with the understanding, the sight of the understanding being thought: man hath not those two faculties so long as he tarries in the womb, agreeable to what was above proved, that nothing at all of will and of understanding appertaineth to the fœtus in its formation. Whence it follows that the Lord hath prepared two receptacles, one for the will of the future man, and the other for his understanding; the receptacle which is called the will for the reception of love, and the receptacle which is called the understanding for the reception of wisdom; and that he hath prepared them by his own love and by his own wisdom: but those two principles do not pass into the man, until he is

fully formed for the birth. The Lord hath also provided means, that in those receptacles love and wisdom from himself may be more and more fully received as man comes to maturity and grows old. The reason why the will and understanding are called receptacles, is, because the will is not any spiritual abstract principle, but is a subject substantiated and formed for the reception of love from the Lord, neither is the understanding any spiritual abstract principle, but is a subject substantiated and formed for the reception of wisdom from the Lord; for they actually exist although they lie concealed from the sight, being within in the substances which constitute the cortex of the brain, and also in a scattered way in the medullary substance of the brain, especially in the striated bodies there, also within the medullary substance of the cerebellum, and likewise in the spinal marrow, of which they form the nucleus; there are therefore not two receptacles, but innumerable, and each twinned, and likewise of three degrees. That these are receptacles, and that they are in such a situation, is manifest from this consideration, that they are the beginnings and heads of all the fibres which form the contexture of the universal body; and that from the fibres stretching forth thence are formed all the organs of sense and motions, for they are their beginnings and ends, and the organs of sense feel, and the organs of motions are moved, solely by virtue of the will and understanding. Those receptacles with infants are small and tender, afterwards they receive increase and are perfected according to the sciences and affection of sciences; they derive integrity according to intelligence and the love of uses, they soften according to in-

nocence and love to the Lord, and they grow solid and harden from the opposites. The changes of their state are affections, the variations of their form are thoughts, the existence and permanence of the latter and the former is memory, and their reproduction is recollection; both taken together are the human mind.

VI. *That there is a correspondence of the heart with the will, and of the lungs with the understanding.* This is a thing unknown in the world, because it hath been unknown what correspondence is, and that there is a correspondence of all things in the world with all things in heaven; in like manner that there is a correspondence of all things in the body, with all things of the mind in man, for there is a correspondence of all things natural with things spiritual; but what correspondence is, also what is its nature and quality, and likewise with what parts in the human body there is correspondence, was said above, pages 227, 228. Inasmuch as there is a correspondence of all things in the body with all things of the mind in man, there is especially a correspondence with the heart and lungs, which correspondence is universal, because the heart reigns in the body throughout, and likewise the lungs; the heart and the lungs are the two fountains of all natural motions in the body, and the will and understanding are the two fountains of all spiritual activities in the same body, and the natural motions of the body must correspond to the activities of its spirit, for unless they correspond the life of the body would cease, and likewise the life of the mind [*animus*], correspondence causing both to exist and subsist. That the heart corresponds to the will, or what is the same thing, to the love, is evident from the variations of its

pulse according to affections; the variations of its pulse are, that it beats either slow or quick, high or low, soft or hard, equally or unequally, and so forth, thus differently in gladness and in sorrow, in tranquility of mind and in anger, in intrepidity and in fear, in the heat of the body and in its cold, and variously in diseases, and so forth; all affections are of the love and thence of the will. Inasmuch as the heart corresponds to the affections which are of the love and thence of the will, therefore the wise men of old ascribed affections to the heart, and some of them fixed on the heart as the abode of affections; hence it is become customary in their going forth and being continued from the habitations of common discourse to speak of a magnanimous heart, a timid heart, a glad heart, a sorrowful heart, a soft heart, a hard heart, a great heart, a little heart, a sound heart, a broken heart, a fleshy heart, a stony heart; and to call a man fat-hearted, soft-hearted, vile-hearted, and to say of another that he hath no heart, and to talk of giving a heart to act, of giving one heart, of giving a new heart, of stirring up in the heart, of receiving in the heart, of not ascending upon the heart, of being obstinate in heart, of being lifted up in heart, of being friendly in heart; hence also we speak of concord (agreement in heart), of discord (disagreement in heart), and in the Latin tongue, of *vecordia* (madness of heart), with several like expressions. In the Word also throughout, by heart is signified the will or love, by reason that the Word is written by mere correspondences. The case is similar with the lungs, by the soul or spirit of which is signified the understanding, for as the heart corresponds to the love or will, so the soul or spirit of the lungs, which is the re-

spiration, corresponds to the understanding; hence it is said in the Word, that man ought to love God with the whole heart and the whole soul, by which is signified that he ought to love with all the will and all the understanding; in like manner that God will create in man a new heart and a new spirit, where by heart is signified the will, and by spirit the understanding, because when man is regenerated, he is created anew; hence also it is said of Adam, that Jehovah God breathed into his nostrils the soul of lives, and made him a living soul, by which is signified that God breathed into him wisdom; the nostrils also, from the correspondence of respiration through them, signify perception, on which account it is that an intelligent man is said to be quick-scented (in Latin of a sharp nostril), and a man not intelligent, of a fat and heavy nostril (*obesæ naris*); hence also it is, that the Lord breathed into the disciples, and said to them, "*receive ye the Holy Spirit*," John xx. 22: by breathing into them was signified the intelligence which they were about to receive, and by the Holy Spirit is meant the divine wisdom, which teaches and illustrates man: this was done in order to show, that the divine wisdom, which is meant by the Holy Spirit, proceeds from Him: that soul and spirit are predicated of respiration, is also known from common discourse, for it is said of man, when he dies, that he emits the soul, and emits the spirit, inasmuch as he then ceases to have animation and to breathe; spirit, also, in most languages, signifies each, both spirit in heaven, and the breath of man, and likewise wind; hence comes the idea, which prevails with the generality, that spirits in the heavens are as winds, also that

the souls of men after death are as vapors, yea God Himself, because He is called a spirit, when yet God Himself is a man, in like manner the soul of man after death, also every spirit in the heaven; but they are so called, because soul and spirit, from correspondence, signify wisdom. That the lungs correspond to the understanding as the heart does to the will, is further evident from man's thought and speech; all thought is of the understanding, and all speech is the thought; a man cannot think unless the pulmonary spirit concurs, and is in concord, wherefore when he thinks tacitly, he respires tacitly; if he thinks deeply, he respires deeply; in like manner if slowly, hastily, attentively, gently, earnestly, and so forth; if he altogether retains his breath, he cannot think except in the spirit and from its respiration, and so forth: that the speech of the mouth, which proceeds from the thought of man's understanding, makes one with the respiration of the lungs, and so makes one, that he cannot produce the least of sound and the least of expression without deriving aid from the lungs by the larynx and the epiglottis, every one may know from living experience in himself, if he desires it. That the heart corresponds to the will and the lungs to the understanding, is evident also from the universal government of each in the body throughout, and in all and singular its parts: that the government of the heart prevails in the body, by arteries and veins, is a known thing; that the government of the lungs also prevails, may be manifest to every anatomist, for the lungs by their respiration act upon the ribs and the diaphragm, and by the latter and the former, by means of ligaments and by means of the peritonæum, upon all the

viscera of the body throughout, and likewise upon all its muscles, and not only involve, but also thoroughly enter them, and so thoroughly that there is not the smallest part of the viscera and of a muscle, from the surface to the inmost principle, which doth not derive something from the ligaments, consequently from the respiration: this is the case with the stomach more than the rest of the viscera, in consequence of its œsophagus passing the diaphragm, adjoining itself to the trachæa which comes from the lungs; hence the heart itself, beside its own, hath also a pulmonary motion, for it lies upon the diaphragm, and in the bosom of the lungs, and coheres and is continued with them by its auricles; in like manner also what is respiratory passes into the arteries and veins, on which account they have their joint dwelling in one chamber separate from the rest of the body, which chamber is called the breast. From these considerations an attentive eye may see, that all living motions, which are called actions, and exist by means of muscles, are effected by the co-operation of the motion of the heart and of the motion of the lungs, which is given in each, both the general one which is external, and the singular one which is internal; and he who is clear-sighted may also discover, that these two fountains of the motions of the body correspond to the will and the understanding, since they are produced from them. This has been also confirmed from heaven, where it was given to be present with the angels, who presented this to the life; they formed a resemblance of the heart and a resemblance of the lungs, with all the interior and exterior things of their contexture, by means of a wonderful and inexpressible fluxion into circles, and they then

followed the flux of heaven, for heaven has a tendency to such forms by virtue of the influx of love and wisdom from the Lord; thus they represented singular the things which are in the heart, and singular the things which are in the lungs, and likewise their union, which they called the marriage of love and wisdom. And they said, that the case is similar in the universal body, and in singular its members, organs, and viscera, with the things which are of the heart therein, and which are of the lungs therein: and that when they do not both act, and each take its turn distinctly, there cannot be given any motion of life from any voluntary principle, nor any sense of life from any intellectual principle. From what hath been above said, every man, who is desirous to attain to the wisdom of causes, may be taught and informed how the will conjoins itself to the understanding, and the understanding to the will, and how they act in conjunction; from the heart how the will, from the lungs how the understanding, and from the conjunction of the heart and lungs, the reciprocal conjunction of the will and understanding. The truth of the foregoing article is confirmed from what is observable in man, viz. that after birth the receptacle of love becomes will, and the receptacle of wisdom becomes understanding; for after birth the lungs are opened, and together with the heart commence the active life which is of the will, and the sensitive life which is of the understanding of man: the latter and the former life is not given from the separate operation of the heart, nor from the separate operation of the lungs, but from their cooperation; neither is it given without correspondence, nor in a swoon, nor in cases of suffocation.

VII. *That the conjunction of the body and spirit with man is effected by the motions of his heart and lungs, and that the separation is effected when those motions cease.* In order that this position may be comprehended, it is necessary that some things be premised which may throw light upon the subject, and from what is premised the truth of the position will be seen; as 1. that the spirit of man is equally a man: 2. that it hath equally a heart and pulse thence derived, also lungs and respiration thence derived: 3. that the pulse of its heart and the respiration of its lungs flow-in into the pulse of the heart and into the respiration of the lungs appertaining to man in the world: 4. that the life of the body, which is natural, exists and subsists by that influx, and that it ceases by its removal and separation: 5. that man then from natural becomes spiritual.

1. *That the spirit of man is equally a man,* you may see attested with much experience in the treatise concerning *Heaven and Hell,* n. 73 to 77, 311 to 316, 452, 461 to 469; and that every man is a spirit as to his interiors, n. 432 to 444. To which may be added, that everything spiritual in its essence is a man, thus the all of love and wisdom which proceeds from the Lord, for this is spiritual: the reason why everything spiritual, or which proceeds from the Lord, is a man, is, because the Lord Himself, who is the God of the universe, is a man, and from Him nothing can proceed but what is similar, for the Proceeding Divine is not changeable in itself and extended, and what is not extended is everywhere such; hence is His omnipresence. The reason why man hath conceived an idea of an angel, of a spirit, and of himself after death, that they are like æther or air with-

out a human body, is, because the sensually-learned have conceived it from the name of spirit, which is a breath of the mouth, also from their being unseen and not appearing before the eyes, for the sensual think only from the sensual principle of the body, and from what is material, also from some passages of the Word not spiritually understood; yet they know from the Word, that the Lord, although He was a man as to flesh and bones, still became invisible to the disciples, and passed through the doors when shut; angels also have been seen as men before many, according to the testimony of the Word, who did not assume a human form, but manifested themselves in their own form before the eyes of the spirit of the men to whom they appeared, which were then opened: lest therefore man should remain any longer in a fallacious idea concerning spirits and angels, and concerning his own soul after death, it hath pleased the Lord to open the sight of my spirit, and to grant me to converse face to face with angels and deceased men, and to contemplate them, to touch them, and to say many things concerning the incredulity and the delusion of men now living; I have had daily consort with them from the year 1744 even to this time, which is a period of nineteen years. From these considerations it may be manifest, that the spirit of man is equally man.

2. *That the spirit of man hath equally a heart and a pulse thence derived, also lungs and respiration thence derived.* This must first be confirmed by experience, and afterwards from reason. First from *experience:* the angelic heaven is distinguished into two kingdoms, one which is called celestial, and another which is called spiritual; the celestial kingdom is principled in love to

the Lord, and the spiritual kingdom is principled in wisdom from that love; heaven is thus distinguished, because love and wisdom in the Lord and from the Lord are two distinct things, yet still united, for they are distinct as heat and light from the sun, according to what was said above. The angels of the celestial kingdom, because they are principled in love to the Lord, have reference to the heart of heaven, and the spiritual angels, because they are in wisdom from that love, have reference to the lungs of heaven; for, as was said above, the universal heaven in the Lord's sight is as one man; the influx also of the celestial kingdom into the spiritual kingdom is similar to the influx of the heart into the lungs with man; hence there is a universal correspondence of heaven with those two motions of the heart and lungs with every one. It hath been also given to hear from the angels that there is a pulse in their arteries, from the heart, and that they equally respire as men in the world, also that the pulses vary with them, according to the states of love, and the respiration according to the states of wisdom; they themselves have touched their wrists, and have told me so, and I myself have frequently perceived the respiration of their mouth. Inasmuch as the universal heaven is distinguished into societies according to the affections which are of love, and all wisdom and intelligence is according to those affections, therefore every society hath a peculiar respiration distinct from the respiration of another society, in like manner a peculiar and distinct pulse of the heart; wherefore no one can enter from one society into a higher and more distant, neither can any one descend from a superior heaven into an inferior, or ascend from an in-

ferior into a superior, inasmuch as the heart labors and the lungs are oppressed; least of all can any one ascend from hell into heaven, for if he makes the attempt, he pants like one in the agony of death, or like fish drawn out of water into air. The universal distinction of respirations and of pulses is according to the idea of God, for from that idea result the differences of love and of the wisdom thence derived; wherefore a nation of one religion cannot enter-in to nations of another religion; that Christians could not enter-in to Mahometans by reason of their respiration, hath been made visible to me. The most easy and the most gentle respiration appertains to those, who have an idea of God as a man: and from the Christian orb, to those who have an idea of the Lord, as being the God of heaven; but a difficult and less gentle respiration appertains to those who deny His Divinity, as the Socinians and Arians do. Inasmuch as the pulse makes one with the love of the will, and the respiration one with the wisdom of the understanding, therefore they, who are about to come into heaven, are first inaugurated into angelic life by concordant respirations, which is effected by various methods, whence they come into interior perceptions, and into celestial freedom. From *reason:* the spirit of man is not a substance separate from the viscera, organs and members of a man, but adheres conjoined to them, for a spiritual principle accompanies all their stamina from the outermost to the inmost, and thence also all the stamina and every fibre of the heart and lungs; wherefore when the connection is dissolved between man's body and spirit, the spirit is in a similar form to that in which the man was before; it is only separation of a spiritual substance from what

is material, and hence it is, that the spirit hath a heart and lungs as the man had in the world; wherefore also it has similar senses and similar motions, and likewise it has speech, yet senses, and motions, and speech, are not given without heart and lungs; spirits also have atmospheres, but spiritual: how greatly therefore are they mistaken, who assign to the soul a peculiar place in any part of the body, whether in the brain or in the heart, since the soul of man, which is to live after death, is his spirit.

3. *That the pulse of its heart and the respiration of its lungs, flow-in into the pulse of the heart and the respiration of the lungs appertaining to man in the world.* This likewise must be confirmed from experience, and afterwards from reason. From *experience:* that man, during his life in the world, hath a two-fold respiration of the lungs, and a two-fold pulse of the heart, is a thing unknown, by reason that it is unknown that man is a spirit as to his interiors, and that a spirit is equally a man; that yet each motion in man continually exists, and that hence those motions of the spirit flow-in into those two motions of the body, hath been given me sensibly to perceive; I was once brought into them, when attended by spirits, who from a strong persuasive principle could deprive the understanding of all the faculty of thinking, and at the same time take away all the power of respiring: to prevent the injury which this might do me, I was brought into the respiration of my spirit, which I then manifestly felt concordant with the respiration of the angels of heaven; hence also it appeared evident, that heaven in general, and every angel there in particular, respires: also, that so far as the understanding suffers, so far like-

wise doth the respiration, since the persuasive principle, which some evil spirits in the spiritual world possess, at the same time also suffocates, wherefore it is called the suffocative principle of the body, and the murdering principle of the mind. The angels also had alike an opportunity given them of leading my respiration, and on a time also of diminishing and successively withdrawing the respiration of my body, until the respiration of my spirit only remained, which I then also sensibly perceived. And moreover I have been in the respiration of my spirit, as often as I have been in a like state with spirits and with angels, and as often as I have been elevated into heaven; and so often I have been in the spirit, and not in the body. Concerning the removal of the animation of the lungs and body, whilst the animation of my spirit remained, see also the Treatise on *Heaven and Hell*, n. 449. From *reason:* from the above living experience it may be manifest, that since every man enjoys a two-fold respiration, one within another, he is enabled by virtue of understanding to think rationally, yea, also spiritually, and by this likewise is distinguished from the beasts; also that he can be enlightened as to the understanding, be elevated into heaven, and respire with the angels, and thus be reformed and regenerated: besides, where there is an external principle, there must be also an internal one, and this latter must be in every action and in every sensation; the external gives what is general, and the internal what is singular, and where there is no general (thing or principle), neither is there a singular one; hence it is that with men there is given both an external and an internal systolic and animatory motion, an external which is

natural, and an internal which is spiritual: thus also the will together with the understanding can produce corporeal motion, and likewise the understanding with the will produce corporeal senses: a general and singular pulse and respiration are also given in beasts, but both the external and internal principle with them is natural, whereas with man the external is natural, and the internal is spiritual. In a word, such as the understanding is, such is the respiration, because such is the spirit of man which from understanding thinks, and from will acts; and that those spiritual operations may flow-in into the body, and enable man to think and will naturally, the respiration and pulse of the spirit must be conjoined to the respiration and pulse of the body, and there must be an influx of the one into the other, otherwise no transfer is given.

4. *That the life of the body, which is natural, exists and subsists by that influx, and that it ceases by its removal, thus by separation.* The reason why man after death is equally a man, as he had been before death, except that after death he becomes a spirit-man, is, because his spiritual principle is adjoined to his natural principle, or the substantiality of the spirit to the materiality of the body, so adaptedly and unitedly, that there is not a fibril, a constituted stamen, or the smallest thread of them, in which the human principle of the spirit is not in union with the human principle of the body; and whereas the life of the whole and the life of the parts depend solely on these two universal motions, the systolic motion of the heart, and the respiratory motion of the lungs, it follows, that when those motions cease in the body, the natural things which are material are se-

parated from the spiritual things which are substantial, for they cannot perform together the same operation; wherefore what is the acting principle itself, which is spiritual, recedes from singular the things acted upon, which are natural, and thus man becomes another man; this therefore is the death of man, and this is his resurrection, on which subject see what is adduced from living experience in the *Treatise concerning Heaven and Hell*, n. 445 to 452, 453 to 460, and 461 to 469.

It appears as if man was dead when respiration ceases, nevertheless man is not dead until the motion of the heart ceases, which it usually does afterwards; that man is not dead until the motion of the heart ceases, is plain from the life of infants in the womb, also from the life of adults in swoons and suffocations, in which the heart performs its systoles and diastoles, whilst the lungs are at rest, and yet the man lives, although without sense or motion, thus without any consciousness of life; the reason is, because in such case the respiration of the spirit indeed continues, but no respiration of the body corresponds to it, and hence neither is there given a reciprocation of the two vital motions, the heart and the lungs; and without correspondence and reciprocation, there is no sensitive life, neither is there any action. With the natural life of man's body, the case is similar as with the spiritual life of his mind; for if will and understanding, or love and wisdom, do not conjointly act, there is not effected any rational operation; if understanding or wisdom recedes, the will with its love becomes as it were dead; nevertheless it lives, though without consciousness; and so likewise if the understanding be only interrupted, as is the case with those who lose their recol-

lection; but it is otherwise if the will or love recedes, for in this case all is over with the mind of man, as all is over with his body when the heart ceases to beat. That the separation of the spirit from the body generally takes place on the second day after the last agony, hath been given me to know from this consideration, that I have discoursed with some deceased persons, who were then spirits, on the third day after their decease.

5. *That man then from natural becomes spiritual.* The natural man differs altogether from the spiritual, and the spiritual from the natural, to such a degree, that they cannot be given together; he who doth not know what a spiritual principle is in its essence, may believe that what is spiritual is only a more pure natural principle, which in man is called rational; but what is spiritual is above what is natural, and as distinct as is the light of mid-day compared with the shade of evening in the time of autumn: the distinction and the difference cannot be known by any one except who is in both worlds, the natural and the spiritual, and to whom it is given to make the alternate changes, by being at one time in one world and at another time in another, and to look at one from the other by reflection; from this opportunity allowed me, I have been informed what the quality of the natural man is, and what the quality of the spiritual man, who is a spirit; and that it may be more generally known, it shall be briefly described: the natural man in all things of his thought and speech, and in all things of his will and action, hath for a subject matter, space, time, and quantity, which things are fixed and stated with him, neither without them is he in any

idea of thought and consequent speech, nor in any affection of will and consequent action; the spiritual man, or the spirit, hath not those things for subjects, but only for objects; the reason is, because in the spiritual world there are objects altogether similar to those which are in the natural world, as lands, plains, fields, gardens, and forests, houses and chambers therein, and in them all things which are for use; moreover there are garments, appropriate both to women and men, such as are in the world; there are tables, meats, and drinks, such as are in the world; there are likewise animals, both tame and noxious; hence there are spaces and times, also numbers and measures: all those things bear such a resemblance to the things which are in the world, that to the eye they are not distinguishable; nevertheless all those things are appearances, the things of the understanding of angels being appearances of wisdom, and the things of the will of angels being appearances of the perception of their loves, for they are created in a moment by the Lord, and are also in a moment dissipated, being permanent and non-permanent according to the constancy and inconstancy of spirits or angels in those things of which they are appearances: this is the reason why those things are only objects of their thoughts and affections, and why the subjects are those things from which they appear, which are, as was said, such things as relate to wisdom and love, thus spiritual things; as for example—when they see spaces, they do not think of them from space; and when they see gardens containing trees, fruits, shrubs, flowers and seeds, they do not think of those things from appearance, but from those things in which such appearances originate;

and so in all other cases; hence it is, that the thoughts of the spiritual are altogether different from the thoughts of the natural, in like manner the affections, and so different, that they transcend and do not fall into natural ideas, except in some degree into the interior rational sight, and this no otherwise than by the abstraction or removal of quantities from qualities; hence it is evident that the angels have a wisdom, which to the natural man is incomprehensible, and also ineffable; inasmuch as their thoughts are of such a quality, therefore also they have a speech of a like quality, which so entirely differs from the speech of men, that they do not agree in a single expression. The case is similar with respect to their writing, which, although as to letters it is similar to the writing of men here below, still it cannot be understood by any man upon earth, every consonant in their writing expressing a distinct sense, and every vowel a distinct affection, the vowels not being written but pointed; in like manner, their manual employments, which are innumerable, and the exercises of their offices, differ from the employments and exercises of natural men in the world, in a way which cannot be described by the expressions of human language. From these few particulars it may be perceived, that what is natural and what is spiritual differ from each other like shade and light. Nevertheless there are several differences, for there are some persons who class under the character of the spiritual-sensual, some under that of the spiritual-rational and spiritual-celestial; there are also the spiritual-evil, and the spiritual-good, the differences being according to affections and the thoughts thence derived, and the appearances being according to the fav-

mer. From these considerations it is evident, that man from natural becomes spiritual, as soon as the lungs and heart of the body cease to be moved, and thus the material body is removed from the spiritual body.

VIII. *That no angel or spirit is given, nor can be given, who had not been born a man in the world.* That angels have not been immediately created, but that all who are in heaven, and have been there, were first born men, and after life passed in the world are angels, may be seen proved in the *Treatise on Heaven and Hell*, n. 312 to 318. That also no angel could exist, except from a man born in the world, and that this is according to divine order, will be seen from the following considerations: 1. That in man there is an angelic mind. 2. That such a mind cannot be formed except in man. 3. Neither can it be procreated, and by procreations be multiplied. 4. That spirits and angels hence derive the capacity of subsisting and living to eternity. 5. And of being adjoined and conjoined to the human race. 6. Whereby heaven can exist, which was the end of creation. *That in man there is an angelic mind.* It is a thing known in the Christian world, that man is born for heaven, and that also, if he lives well, he will come into heaven, and be there consociated with the angels, as one of them; likewise that a soul or mind of such a quality hath been given to him, and which is to live forever, and that that mind viewed in itself, is wisdom from the Lord grounded in love to Him, and that the angels have also a like mind; hence it is evident, that in man there is an angelic mind: add to this, that that mind is the man himself, for every man is a man by virtue of that mind, and such a man as that mind is;

the body with which that mind is clothed and encompassed in the world, in itself is not the man, for the body cannot enjoy wisdom from the Lord and love Him from itself, but from its mind, for also it is separated and rejected when the mind is about to depart and become an angel. The reason why then also man comes into angelic wisdom, is, because the superior degrees of the life of his mind are opened; for every man hath three degrees of life; the lowest degree is natural, and man is in it during his abode in the world; the second degree is spiritual, and in that degree is every angel in the inferior heavens; the third degree is celestial, in which is every angel in the superior heavens, and man is an angel in proportion as the two superior degrees are opened in him in the world by wisdom from the Lord, and by love to Him; nevertheless he doth not know in the world that those degrees are opened, until he is separated from the first degree which is natural, and the separation is effected by the death of the body. That he is then wise as an angel, although not in the world, it hath been given me both to see and hear; there were seen in the heavens several of each sex, who were known to me in the world, and who, whilst they lived in the world, simply believed those things which are from the Lord in the Word, and faithfully lived according to them; and they were heard in heaven speaking things ineffable, as it is said of the angels. *That such a mind cannot be formed except in man.* The reason is, because all divine influx is from first principles into last, and by connection with the last into middle principles, and thus the Lord connects all things of creation, on which account also He is called the First and the Last; this too

was the reason why He came into the world, and put on a human body, and likewise glorified Himself therein, that from first principles and at the same time from last He may govern the universe, both heaven and the world. The case is similar with all divine operations; the reason of which is, because in ultimates all things co-exist, for all things which are in successive order are in ultimates in simultaneous order, wherefore all things which are in this latter order, are in continual connection with all things in the former order; from which consideration it is evident, that the Divine in what is last or ultimate is in its fulness: what and of what quality successive order is, also what and of what quality simultaneous order is, may be seen above: hence it is evident, that all creation is effected in ultimates, and that all divine operation pervades to ultimates, and there creates and operates. That an angelic mind is formed in man, is evident from his formation in the womb, also from his formation after birth, and because it is agreeable to the law of divine order, that all things from ultimates should return to the first principle from which they are derived, and man to the Creator from whom he receives being. *From the formation of man in the womb,* is evident from what was said above, where it was shown, that man is there formed fully for birth, by virtue of life which is from the Lord, for the reception of life from Him, for the reception of love by a future will, and for the reception of wisdom by a future understanding, which together make the mind capable of becoming angelic. *From his formation after birth,* it is evident that all means are provided that man may become such a mind; for every nation hath religion, and the pre-

sence of the Lord is everywhere, and there is conjunction according to love and the wisdom thence derived; thus there is in every man a capacity for being formed (*formabilitas*), and wheresoever there is an inclination, a continual formation takes place, from infancy to old age, for heaven, that he may become an angel. *That it is agreeable to the law of divine order, that all things from ultimates should return to the first principle from which they are derived;* this may be seen from everything created in the world; for seed is the first principle of a tree; this latter rising out of the earth from the former, growing into branches, blossoming, producing fruits, and storing up seed in them, returns thus to the principle from which it was derived; the case is the same with every shrub, plant, and flower. The seed also is the first principle of an animal; this is formed for the birth either in the matrix or in the egg, afterwards it grows and becomes a like animal, and also, when it comes to maturity, it hath seed in itself; thus everything in the animal kingdom, as well as everything in the vegetable, rises from its first principle to the last, and from the last rises again to the first from which it was derived. The case is similar in man, but with the difference, that the first principle of an animal and a vegetable is natural, and that therefore, when it returns to its first principle, it relapses into nature; whereas the first principle of man is spiritual, like to his soul, receptible of the divine love and the divine wisdom; this, separated from the body, lapsing into nature must needs return to the Lord, from whom it has life. Other types of this fact exist also in both kingdoms, the vegetable and the animal; in the vegetable from their resuscitation out of ashes,

and in the animal from the metamorphosis of worms into chrysalises and butterflies. *That an angelic mind cannot be procreated, and by procreations, multiplied, except in man.* He who is acquainted with the quality of substances in the spiritual world, and with the respective quality of matters in the natural world, may easily see, that there is not given any procreation of angelic minds, except in those and from those who inhabit the earth, the ultimate work of creation; but whereas it is unknown what the quality of substances in the spiritual world is in respect to matters in the natural world, it shall now be declared: substances in the spiritual world appear as if they were material, but still they are not so; and inasmuch as they are not material, therefore they are not constant, being correspondences of the affections of the angels, and being permanent with the affections of the angels, and disappearing with them; similar would have been the case with the angels if they had been created there; but moreover with the angels there is not given, neither can be given, procreation and thence multiplication, except what is spiritual, which is that of wisdom and love, such also as is that of the souls of men who are generated anew or regenerated; but in the natural world there are matters, by which and from which procreations and afterwards formations can be effected, thus multiplications of men and thence of angels. *That spirits and angels hence derive a capacity of subsisting and living forever.* The reason is, because an angel and a spirit, in consequence of being first born a man in the world, derives subsistence; for he derives from the inmost principles of nature a medium with himself between what is spiritual and what is natural, by which

he is bounded to subsistence and permanence, having relation by the latter to those things which are in nature, and having also a principle corresponding to those things; hereby also spirits and angels can be adjoined and conjoined to the human race; for there is conjunction, and where conjunction is there must be also a medium: that there is such a medium, the angels know; but whereas it is from the inmost principles of nature, and the expressions of all languages are from its ultimates, it can only be described by things abstracted. From these considerations it now follows, *that the angelic heaven, which was the end of creation, no otherwise existed*, thus that the human race is its seminary and supply.

IX. *That the divine love is divine good, and that the divine wisdom is divine truth.* The reason is, because everything which love doeth is good, and everything which wisdom teacheth is truth; hence it is evident that the divine love, from the effect which is use, is called divine good, and that the divine wisdom also, from the effect which is use, is called divine truth, for the effect is to do, and also to teach, but one is of love, and the other is of wisdom; and every effect is use, and use is what is called good and truth, but good is the essence of use, and truth is its form. It is needless further to explain and deduce these observations, since every one from reason can see that love doeth, and that wisdom teacheth, and that what love doeth is good, and what wisdom teacheth is truth, and also that the good which love doeth is use, and that the truth which wisdom teacheth is likewise use. Consider only with yourself,

what is love without good in effect, and what is good in effect without use. Is love anything in such case, and is good anything? But you will discern that it is something in use, consequently that love exists in use; in like manner wisdom by truth, for wisdom teacheth, and love doeth. It is from this ground that the heat, derived from the sun, which is the Lord, is called divine good, and the light also from that sun is called divine truth; they are so called from the effect, for that heat is the effect of love, and the light is the effect of wisdom, and each is use, for that heat vivifies the angels, and that light enlightens them; in like manner men.

What divine love is, was shown in the preceding article; it may now be expedient here to show what the divine wisdom is: the divine wisdom is that which is called divine providence, and which is likewise called divine order, and divine truths are what are called laws of divine providence, which hath been treated of above, and which are likewise called laws of divine order. These laws on one part have respect to the Lord, and on the other part have respect to man, and on both parts have respect to conjunction; the divine love hath for an object to lead man and bring him to itself, and the divine wisdom hath for an object to teach man the way that he must go, that he may come into conjunction with the Lord. This way the Lord teaches in the Word, and specifically in the decalogue; wherefore the two tables of the decalogue were written with the finger of the Lord Himself, one of which respects the Lord, and the other man, and both conjunction. Wherefore that the

way may be known, the decalogue shall be explained, which shall be done in what follows.*

Inasmuch as man is a recipient both of the divine love and the divine wisdom, therefore there is given him a will, and there is given him an understanding, a will in which he may receive divine love, and an understanding in which he may receive divine wisdom, divine love in the will by life, and divine wisdom in the understanding by doctrine; but in what manner reception is effected by doctrine in life, and by life in doctrine, is what will be taught with as much clearness as possible in the explication of the decalogue.

X. *That the conjunction is reciprocal of love and of wisdom*, or, what is the same thing, of will and understanding, also of affection and thought, in like manner of good and of truth, is an arcanum not yet revealed; that there is a conjunction, reason is able to discover, but not so that the conjunction is reciprocal: that reason can discover that there is conjunction, is evident from this consideration, that reason cannot be given except from the conjunction of affection and thought, for no one can think without affection; and he who is willing to inquire will perceive, that affection is the life of thought, also that such as the affection is, such is the thought; wherefore if one be inflamed, the other is inflamed, and if one grows cold, the other grows cold; hence it is that when man is glad, he thinks gladly, when he is sorrowful, he thinks sorrowfully, in like

* This alludes to the Tract published in the year 1763, entitled *The Doctrine of Life for the New Jerusalem from the Commandments of the Decalogue.*

manner when he is angry, he thinks angrily, and so forth: enter from thy superior thought into thine inferior, and attend, and thou wilt see. Similar is the conjunction of love, and all thought is of wisdom, because all affection is of love, and thought is of wisdom; also similar is the conjunction of will and understanding, for love is of the will and wisdom is of the understanding; and similar is the conjunction of good and of truth, because good is of love and truth is of wisdom, as was confirmed in the preceding article: concerning which conjunction see what is adduced in the *Doctrine of the New Jerusalem*, n. 11 to 27.

That the conjunction is reciprocal, may likewise be concluded from affection and thought, and that affection produces thought, and that thought reproduces affection; but it may principally be concluded from the reciprocal conjunction of the heart and lungs, for, as before shown, Art. vii. and viii., there is a plenary correspondence between the heart and the will, also between the lungs and the understanding, appertaining to man; wherefore from the conjunction of the heart and lungs we may be instructed concerning the conjunction of the will and the understanding, consequently concerning the conjunction of love and of wisdom. From the parallelism established between those two principles it may be manifest, 1. That the life of the will conjoins itself to the life of the understanding. 2. That the conjunction is reciprocal, and what its quality is. 3. That the life of the understanding purifies the life of the will: that in like manner it perfects and exalts it. 4. That the life of the will co-operates with the life of the understanding in every motion, and on the other hand the life of

the understanding with the life of the will in every sense. 5. In like manner in the sound of the voice and its speech. 6. In like manner with the good and with the evil, with this difference, that with the evil the life of the will is not purified, perfected and exalted by the life of the understanding, but that it is defiled, depraved and rendered brutal. 7. That love, which is the life of the will, constitutes all the life of man.

But first it is to be noted, that by the life of the will is meant love and affection, and that by the life of the understanding is meant wisdom, science, and intelligence. It is also to be noted, that the heart itself, with all its vessels throughout the body, corresponds to the will, and their blood corresponds to the love and its affections which constitute the life of the will; and that the lungs together with the trachæa, the larynx, and the glottis, and finally the tongue, correspond to the understanding; and that respiration, which is effected by the influx of air through the larynx and trachæa into the bronchia of the lungs, corresponds to the life of the understanding. These things are to be noted, that the truth by correspondences may be openly and justly comprehended. Now therefore we proceed to the parallelism.

1. *That the life of the will conjoins itself to the life of the understanding.* From the parallelism it is manifest, that the life of the will, which is love, flows-in into the understanding, and constitutes its inmost life, and that the understanding spontaneously receives that life, and that the will by the influx of its love, in the understanding first produces affections, which are proper to the will or love, and next perceptions, and finally thoughts with

ideas, in co-operation. That this is the case, may be manifest from the conjunction of the heart with the lungs; for the heart discharges all its blood through its right auricle into the lungs, and makes its blood vessels, by virtue of which the lungs, from being white, appear red like blood; the heart discharges its blood through a covering or outermost coat, which is called the pericardium, and which coat encompasses the vessels even to the inmost of the lungs; thus the heart constitutes the life of the lungs, and gives them the capacity of respiration, which respiration is effected by an influx of air into the bronchia, and by their reciprocal motions or heavings.

2. *That the conjunction is reciprocal, and what is its quality.* From the parallelism it may be manifest, that the understanding remits back the life of love received from the will, but not by the same way by which it receives it, but by another sideways; and that the will thence performs all the functions of life in the universal body. But this reciprocal conjunction may be more fully comprehended from the reciprocal conjunction of the heart and lungs, because they are similar. The heart discharges blood through its right auricle into the lungs, as was said above, and the lungs remit it back, when received, into the left auricle of the heart, thus by another way, and the heart from its left ventricle pours it forth with a strong force in all directions, through the aorta into the body, and through the carotids into the brain, by which arteries and their ramifications the heart performs its active vital functions in the body throughout, for the active force of the heart is in the arteries; the arterious blood next flows into the veins in every

direction, through which it reflows to the right ventricle of the heart, and from this again, as before, into the lungs reciprocally: this circulation of the blood is continual in man, because the blood corresponds to the life of the love, and respiration to the life of the understanding. From what hath been said it is evident, that there is reciprocal conjunction of love and of wisdom, and that love is the life itself, and the only life, of man.

3. *That the life of the understanding purifies the life of the will*, is not only evident from correspondence with the lungs and the heart, but also from this consideration, that man, by birth from his parents, is born into evils, and that hence he loves corporeal and worldly things more than celestial and spiritual things; consequently that his life, which is love, is depraved and impure by nature; every one may see from reason, that that life cannot be purified except by the understanding, and that it is purified by spiritual, moral, and civil truths, which constitute the understanding. Wherefore also it is given to man to be able to perceive, and with affirmation to think, such things as are contrary to the love of his will, and not only to see that they are so, but also, if he looks up to God, to be able to resist, and thereby remove, the depraved and filthy things of his will, which is the same thing as being purified. This also may be illustrated by the defæcation of the blood in the lungs: that the blood let in thither from the heart is defæcated, is a thing known to anatomists, from this consideration, that the blood flows from the heart into the lungs in greater abundance than it flows back from the lungs into the heart; also that it flows in indigested and impure, but flows back refined and pure; also that in the lungs there

is a cellular texture, into which the blood of the heart presses out by separation its useless particles, injecting them into the little bronchial vessels and ramifications; also that the flux in the nostrils and the mouth, and the vapor in breathing, is from that source. From which considerations it is evident that the fæculent blood of the heart is purified in the lungs. By these considerations, what was said just above may be illustrated, inasmuch as the blood of the heart corresponds to the will's love, which is the life of man, and the respiration of the lungs corresponds to the perception and thought of the understanding, by which purification is effected. *That the life of the understanding also perfects and exalts the life of the will*—the reason is, because the will's love, which constitutes the life of man, is purged from evils by means of the understanding, and man, from being corporeal and worldly, becomes spiritual and celestial, in which case the truths and goods of heaven and of the church are grafted in his affection, and nourish his soul: thus the life of his will is made new, and from it the life of his understanding becomes new, so that each is perfected and exalted; this is effected in the understanding, and by it, but from the will, for the will is the man himself. This likewise is confirmed by the correspondence of the lungs and the heart; for the lungs, which correspond to the understanding, not only purge the blood from its fæculent particles, as was before observed, but also nourish it from the air; for the air is full of volatile elements and odors, homogeneous with the matter of the blood; and there are likewise innumerable sanguineous foldings in the little lobes of the bronchia, which, according to their peculiar faculty, imbue the substances

which are admitted, in consequence whereof the blood becomes fresh and bright, and is rendered arterious, such as it is when conveyed from the lungs into the left ventricle of the heart. That the atmosphere nourishes the pulmonary blood with new aliments, is evident from much experience; for there are some gales which are injurious to the lungs, and some which recreate them, thus some which are hurtful, and some which are salubrious; there are also some animals which live a long time without terrestrial food, thus upon atmospherical food alone, as bears, vipers, cameleons, and others, which support life for a time without any other diet. From these considerations it is evident that the pulmonary blood derives nourishment also from the atmosphere; thus also the life of the understanding perfects and exalts the life of the will, according to correspondence.

4. *That the life of the will co-operates with the life of the understanding in every motion, and in return the life of the understanding co-operates with the life of the will in every sense.* That the will and the understanding co-operate in all and singular things of the body, like the heart and lungs, was shown above; but that the will is the prime agent in producing motions, and that the understanding is the prime agent in the exercise of the senses, hath not yet been shown. That the will is the prime agent in producing motions, follows from the ministration which it performs, for to do and to act is from the will principle; and that the understanding is the prime agent in the senses, follows also from its ministrations, in that it perceives and is thence sensible; nevertheless, neither motion nor sense can exist without the co-operation of each. This likewise appears from the

co-operation of the heart and lungs: that in motions the heart is the prime agent, and the lungs the secondary, is evident from the muscles, that the arteries act therein, and the little coats from the ligaments react; the arteries are constricted by fibres put forth from the brain, and are stretched back by little coats from the super-induced ligaments; the arteries are from the heart, and the ligaments, inasmuch as they are continued from the diaphragm or peritonæum, or elsewhere, are in the alternate motion of the lungs; hence it is evident that in motions the blood of the heart is the prime agent, and the respiration of the lungs the secondary. When respiration in the muscles of the lungs is the secondary agent by the aforesaid ligaments, which are in its motion, those ligaments constitute also an involucrum common to the muscles, and likewise coats of moving fibres, and hence they enter the most minute parts; thus they are reactions both general and singular, and the singular are capable of being variously multiplied under the general, according to a law of nature prevailing universally. The case is similar with the understanding and the will. But that the lungs are the prime agent in the senses, and the heart the secondary, is evident from the examination of the organs of the senses, which confirm it; but inasmuch as their textures are intricate, and their various component parts cannot here be described, it is sufficient to know that all the organs of the senses correspond to such things as are of the understanding, for the organ of sight corresponds to intelligence, the organ of hearing to obedience grounded in hearkening, the organ of smell to perception, the tongue to wisdom, and the touch to perception in general.

6. *In like manner in the tone of the voice and its speech.* It was said above, that the formations of love from the will in the understanding are first affections, then perceptions, and finally thoughts; and it is a known thing that all tones of the voice are from the lungs, and that variations of tones are given, some of which are in a small degree derived from the understanding, while some are in a greater degree, and some in a greater still; the tones, which are in a smaller degree are derived from the understanding, are the tones of singing and music; those which are derived in a greater degree from the understanding, are the interior tones of speech; and those which are derived in a still greater degree, are the exterior tones of speech; the speech itself, by the articulations of tone, which are expressions of speech, makes them manifest. That there is a correspondence of tones and of speech with the life of the will which is love, and with the life of the understanding, is manifest from this consideration, that it may be perceived from the tone of a man's voice, what the quality of the affection of his love is, and from his speech, what is the quality of the wisdom of his understanding: this is perceived manifestly by the angels, but obscurely by men: the correspondence of the tone itself is with the general affection of love in the understanding; the correspondence of the variations of tone, such as are those of singing and music, is with the variations of the affections which are from the love of the will in the understanding; the correspondence of the variations of tone, which are derived in a small degree from the understanding, is with perception: those which are derived in a greater degree, with the variation of perceptions; and those which are

derived in a still greater degree, with thought and its variations; this is a summary view of the subject. There are two lungs, which are called lobes; the fountains of their respiration are called bronchia; the channel into which they close is called the windpipe; the top of this channel is called the larynx, and the aperture for the tone of the voice therein is called the glottis; the continuation thence is into the nostrils and into the tongue, and the exit is through the opening of the lips: such in one complex are the things appertaining to the lungs, to their respiration and utterance of tones, and these things taken together correspond to the understanding derived from the will, their utterance of tones to the understanding, and their motions to the will.

6. *These effects have place with the good and with the evil, with this difference, that with the evil the life of the will is not purified, perfected and exalted by the life of the understanding, but that it is defiled, depraved, and rendered brutal.* With every man there is a will and an understanding, and there is also reciprocal conjunction of will and understanding, thus alike with the evil and the good; but the love of the will differs with every one, and hence also the wisdom of the understanding, and this to such a degree, that with the good and with the evil they are opposites; for with the good there is the love of good, and hence the understanding of truth, but with the evil there is the love of the evil, and hence the understanding of what is false. Since therefore the will's love with the good is not only purified by the understanding, but is also perfected and exalted, as was proved above; it follows that the will's love with the

evil is defiled by the understanding, is depraved, and rendered brutal. In externals indeed there is an apparent similitude, because externals simulate and deceive by pretences, but in internals there is dissimilitude. But how this case is, may be illustrated by the correspondence of the heart and lungs; for every one has a heart and lungs, and with every one there is conjunction of the heart with the lungs, even reciprocal, and with every one the blood of the heart in the lungs is deprived of its phlegm, and is nourished by the volatile elements and odors supplied from the air, but yet altogether in a different manner with the good from what it is with the evil. What is the nature of the deprivation of phlegm and of the nourishment of the blood in the lungs with the good and with the evil, may be concluded from the following documents of experience: in the spiritual world, a good spirit attracts with his nostrils all fragrance, and sweet smells with delight, and has a horror at what is putrid and stinking: but an evil spirit attracts with his nostrils what is putrid and stinking from a principle of delight, and shuns what is fragrant and sweet-scented; hence it is, that in the hells there are filthy, rancid smells, as of a dunghill, or dead body, and others of a like nature, and this because all odor corresponds to the perception which is from the affection of every one's love; the reverse has place in the heavens. From which considerations it is evident, that the blood with men in the world is nourished by the air with similar (substances) as being homogeneous, and is purged by dissimilar as being heterogeneous: the human blood in its inmost principles is spiritual, in its outermost principles is corporeal;

wherefore they who are spiritual nourish it from such things in nature as correspond to things spiritual, but they who are merely natural nourish it from such things in nature as correspond to it; hence the dissimilitude of the blood in men is as great and of such a quality as is the dissimilitude of their loves, for the blood corresponds to the love, as is evident from what is said above.

7. *That the love, which is the life of the will, constitutes all the life of man.* It is believed that thought constitutes the life of man, but it is love; the reason why it is so believed is, because thought appears to man, and love not so. If you take away love, or any stream of it, which is called affection, you cease to think, you grow cold and die; but not when you take away thought alone, as is the case when the memory fails, also in sleep, in swoons, in suffocation, in the womb, in which circumstances, although man does not think, still he lives, so long as the heart beats, for the heart corresponds to the love; the case is similar with the will and the understanding, for love is of the will, and thought is of the understanding. That love constitutes all the life of man, has been illustrated in the foregoing pages by the correspondence of the heart with the lungs, and by that correspondence it was shown, that as the heart in the womb forms the lungs, that thereby it may perform respiration, and thus by respiration produce speech; in like manner love forms the understanding, that thereby it may think, and from thought may speak; so likewise it was shown, that love from itself produces affections, of which are intentions; by these perception, of which are lights; and by perception

thought, of which are ideas, and from these memory; and that these things taken together are of the love's understanding, to which things in a similar series correspond all things of the lungs. As the love hath formed the understanding to the use of thought and of speech, so likewise it hath formed the other functions of life to their uses, some to the uses of nourishment, some to the uses of chylification and sanguification, some to the uses of sensation, some to the uses of action, and of ambulation, in which no other principle can perform life, except the former itself, which is love: the formation was effected by the heart and its blood, because the blood corresponds to the love, and the heart to its receptacle; and the viscera, the organs and members of the whole body are those parts in which the functions of uses are formed of the love by the heart. Whosoever is capable of examining the subject may see, that the progressions of uses from first to last in those things are similar to those in the lungs. From these considerations, and from what has been said above, it is evident that the will's love constitutes all the life of man, and that the life of the understanding is from it, consequently that man is his own love and his own understanding according to it.

XI. *That love to the Lord from the Lord exists in charity, and that wisdom (exists) in faith.* They who think only naturally, and not at the same time spiritually, concerning love to the Lord, and concerning charity towards the neighbor, think no otherwise, because they cannot think otherwise, than that the Lord is to be loved as to person, and likewise the neighbor as to person; but they, who think both naturally and spiritually,

perceive, and from perception think, that both an evil man and a good man can love the Lord as to person, in like manner the neighbor; and that if an evil man loves, he cannot be loved again, but that if a good man loves, he can be (loved again); hence the spiritual-natural man concludes, that to love the Lord is to love that which is from Him, which in itself is divine, in which is the Lord, and that this is to do good to the neighbor, and that thus and no otherwise he can be loved by the Lord, and can be conjoined to Him by love; but the natural man cannot think spiritually on this subject, unless it be distinctly laid down before him. It shall therefore be distinctly treated of in the following articles concerning *Love and Charity:* 1. That the love of uses is charity. 2. That the Lord is the source from which it proceeds, and that the neighbor is the object to which it tends. 3. That love to the Lord exists in charity because in use. 4. That use consists in a person's fulfilling his duty, and discharging his employ, rightly, faithfully, sincerely, and justly. 5. That there are general uses, which also are the uses of charity. 6. That uses do not become uses of charity with any one else, but him who fights against evils which are from hell. 7. Since those evils are contrary to love to the Lord, and contrary to charity towards the neighbor. 8. That uses, which have for their first and last end a man's own proper good, are not uses of charity. *Concerning wisdom and concerning faith.* 1. That faith is nothing else but truth. 2. That truth becomes truth when it is perceived and loved, and that it is called faith when it is known and thought. 3. That the truths of faith on one part respect the Lord, on the other the neighbor. 4. In

general, how the Lord is to be approached, that conjunction may be effected: and next, how the Lord by man performs uses. 5. Each is taught by truths spiritual, moral, and civil. 6. Faith consists in knowing and thinking those truths, charity consists in willing and doing them. 7. Wherefore when the divine love of the Lord exists in charity with man, which is to will and to do those truths, the divine wisdom of the Lord exists with man in faith, which is to know and to think truths. 8. That the conjunction of charity and faith is reciprocal.

Concerning love and charity.—1. *That the love of uses is charity.* In all and singular things there are these three (constituents), end, cause, and effect; the end is that from which (anything is produced), the cause is that by which (it is produced), and the effect is that in which (it is produced); and when the end by (or through) the cause is in the effect, it then exists: in all love and its affection there is an end, and the end intends, or wills to do, what it loves, and the deed is its effect. The Lord is the end from which (anything is produced), man is the cause by which, and use is the effect in which the end exists: the Lord is the end from which (anything is produced), because from His divine love He perpetually intends, or wills to do, uses, that is, things good for the human race; man is the cause by which (anything is produced), because he is in the love of uses, or may be, and in that love intends, or wills to do, uses, and uses are the effects in which the end exists; uses are what are also called things good. Hence it is evident, that the love of uses is the charity which man ought to have towards his neighbor. That in all and singular things

there is an end, a cause, and an effect, may be discovered from the examination of anything whatsoever; as when a man doeth anything, in this case he saith either with himself, or to another, or another to him, why doest thou this? thus what is the end? *by* what doest thou this? thus by what cause? and *what* doest thou? which is the effect. The end, the cause, and the effect, are called also the final cause, the middle cause, and the thing caused; and by the law of causes it is established, that the end is the all in the cause, and hence the all in the effect, for the end is their very essence itself: in like manner the Lord, since He is the end, is the all in the love of uses, or in charity appertaining to man, and hence is the all in the uses derived from Him, that is, in the uses performed by Him. It is from this circumstance that it is believed in the church, that all good is from God, and nothing from man, and good from God is good itself. It follows therefore as a consequence, that to do charity is to do uses, or the good things which are uses, thus that the love of uses is charity.

2. *That the Lord is the source from whom it proceeds, and that the neighbor is the object to whom it tends.* That the Lord is the source from whom the love of uses or charity is and exists, is evident from what was said above; that the neighbor is the object to whom it tends, is, because the neighbor is the object towards whom charity ought to be cherished, and to whom charity ought to be performed. Inasmuch as it is said that the neighbor is the object towards whom the love of uses tends, it may be expedient to say also what and who the neighbor is. The neighbor in an extended sense is the community or the public; in a less extended sense it

means the church, a man's country, a society greater or lesser; and in a limited sense it means a fellow-citizen, a companion and brother; to the latter and to the former to perform uses from a principle of love is to do charity towards the neighbor, for he loves those uses: the reason why he loves those uses is, because the love of uses and the love of the neighbor cannot be separated; man may indeed, from the love of uses or from charity, do good to an enemy and to a wicked person, but to them he performs the uses of repentance or reconciliation, which uses are various, and are effected by various methods, see Matt. v. 25, 43, 44, and following verses; Luke vi. 27, 28, 35.

3. *That love to the Lord exists in charity, because in use.* This the Lord Himself teaches in John: "*He that hath My commandments and doeth them, he it is who loveth Me; if any one love Me, he keepeth My Word; he who loveth Me not, keepeth not My Words,*" xiv. 21, 23, 24: again in the same evangelist: "*If ye keep My commandments, ye shall abide in My love,*" xv. 10: to keep My precepts, words, and commandments, is to do the goods of charity, which are uses to the neighbor. And in the same evangelist: "*Jesus thrice said to Peter, lovest thou Me; and Peter thrice replied, that he loved Him; Jesus thrice said, feed My lambs and My sheep,*" xxi. 15, 16, 17; to feed lambs and sheep denotes uses or goods of charity with those who preach the gospel, and love the Lord; hence it is evident that love to the Lord exist in charity, because in use, also that the conjunction of love to the Lord with charity towards the neighbor, thus the conjunction of the Lord with man, is in use, and that the conjunction is of such a quality and of such a measure

as is the quality and measure of the love of use; for the Lord is in use, as in the good which is from Himself, and man who is in the love of use, is in use as from himself, but still acknowledges that it is not from him but from the Lord: for man cannot love the Lord from himself, neither can he do uses from himself, but the Lord loveth him, and reciprocates his love in him, and also makes it to appear as if he loved the Lord from himself. This therefore is the love of the Lord from the Lord. Hence also it is evident how love to the Lord exists in charity or in the love of uses.

4. *That use consists in a person's fulfilling his duty, and discharging his employ, rightly, faithfully, sincerely, and justly.* It is not known except obscurely, and only by some, what is properly meant in the Word by the goods of charity; which are also called good works, and likewise fruits, and here uses: from the sense of the letter of the Word it is believed, that they consist in giving to the poor, in assisting the needy, in doing good to widows and orphans, with other like things: but these uses are not meant in the Word by the fruits, works, and goods of charity; but the meaning is that every person should discharge his duty, his business, and employment, rightly, faithfully, sincerely, and justly; when this is the case, the general or public good is consulted, thus also a man's country, a society greater and less, together with a fellow-citizen, a companion and brother, who fall under the description of neighbor in its extended and limited sense, as was said above: for every one in such case, whether he be a priest, or a governor and officer, or a trader, or a laborer, doeth uses daily; a priest by preaching, governors and officers by adminis-

tration, a merchant by trading, and a laborer by his labor: as for example, a judge who judges rightly, faithfully, sincerely and justly, doeth uses to his neighbor as often as he judges: in like manner a minister as often as he teaches; so likewise in the other instances. That such uses are meant by the goods of charity and by works, is evident from the government of the Lord in the heavens; for in the heavens, as in the world, all are employed in some function and ministration, or in some office, or in some business; and every one enjoys magnificence, opulence and happiness according to his fidelity, sincerity, and justice therein; an indolent and slothful person is not admitted into heaven, but is cast out, either into hell, or into a wilderness, where he lives in misery and the want of everything: such things, in the heavens, are called goods of charity, good works, and uses. Every one also, who hath been faithful, sincere and just in his office and employment in the world, is likewise faithful, sincere and just after his departure out of the world, and is accepted in heaven by the angels, and likewise hath heavenly joy according to the quality of his faithfulness, sincerity, and justice; the reason is, because the mind, addicted to its office and employment from the love of use, is held together, and in such case is in spiritual delight, which is the delight of fidelity, sincerity, and justice, and is withheld from the delight of fraud and malice, also from the delight of mere chit-chat and the gratification of appetite, which also is the delight of idleness; and idleness is the devil's pillow. Every one may see that the Lord cannot have His abode in the love of these latter, but that He can in the love of the former.

5. *That there are general uses, which also are uses of charity.* The proper and general uses of charity are the uses of every one's function and administration, as was said above, which in such case become goods of charity, in which exists love to the Lord, or in which this love is conjoined when man doeth them from spiritual fidelity and sincerity, which have place with those who love uses because they are uses, and who believe that all good is from the Lord. But besides the above uses, there are also given other general ones, such as faithfully loving a conjugial partner, giving children a proper education, the prudent management of domestic concerns, just dealing with servants and dependents; these works become works of charity, when they are done from the love of uses, and towards a conjugial partner, when they are done from mutual and chaste love; those uses are the domestic uses which are of charity. There are also other general uses, as contributing the necessary and due support to the ministry of the church, which goods become uses of charity, so far as the church is loved in a superior degree. Amongst general uses also may be reckoned the contributing towards the building and the establishment of orphan-houses, of edifices for the reception of strangers, and colleges or places of public exercise, with other things of a similar nature, which uses in part are indifferent; to give aid to the needy, to widows, to orphans, merely because they are needy, widows, and orphans, and to give to beggars, merely because they are beggars, are uses of external charity, which charity is called piety; but they are not uses of internal charity, only so far as they are derived from use itself and its love; for external charity without internal is not cha-

rity, the internal being necessary to constitute it so; for external charity, derived from internal, acts prudently, but external charity, without internal, acts imprudently, and often unjustly.

6. *That uses do not become uses of charity with any one else but him who fights against evils which are from hell:* for the uses which man doeth, so long as he is in hell, that is, so long as the love, which makes his life, is there and from thence, are not uses of charity, for they have nothing in common with heaven, and the Lord is not in them; the love of the life of man is there and thence, so long as he hath not fought against the evils which are there and thence; those evils are described and made manifest in the decalogue, and will be seen in its explication: those uses, which are done either under a show of charity, or under a show of piety, are described in the Word; those which are done under a show of charity are thus described in Matthew: "*Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out dæmons, and in Thy name done many virtues? but then I will confess to them, I know you not, depart from Me ye workers of iniquity,*" vi. 22, 23; and they who have done them under a show of piety, are thus described in Luke: "*Then shall ye begin to say, we have eaten before Thee, and have drunk, and thou hast taught in our streets; but He shall say, I say unto you, I know you not whence ye are, depart from Me all ye workers of iniquity,*" xiii. 26, 27; and they are also meant by the five foolish virgins, who had no oil in their lamps, to whom the bridegroom said at his coming, "*I know you not,*" Matt. xxv. 1 to 12. For so long as infernal and diabolical evils are not

removed by combat, man may do uses, in which there is yet nothing of charity, and consequently nothing of piety, for they are interiorly defiled.

7. *Inasmuch as they are contrary to love to the Lord, and contrary to charity towards the neighbor:* for all uses, which in their essence are uses of charity, are from the Lord, and are done from Him by men, and in such case the Lord conjoins Himself in use with man, or love to the Lord with charity towards the neighbor. That no one can do any use except from the Lord, He Himself teaches in John: "*He who abideth in Me, and I in him, the same bringeth forth much fruit, because without Me ye cannot do anything,*" xv. 5: fruit is use. That the uses which are done by man, who hath not fought, or doth not fight, against the evils which are from hell, are contrary to love to the Lord, and contrary to charity towards the neighbor, is, because the evils which lie concealed inwardly in those uses, are contrary to the Lord, thus contrary to love to Him, and hence contrary to the love of use, which is charity: for hell and heaven cannot be together, inasmuch as they are opposites, or one against the other; wherefore they, who do such uses, do not love the neighbor, that is, the community and public, the church, their country, the society in which they live, a fellow-citizen, a companion and brother, who, in the extended and limited sense are the neighbor. That this is the case, hath been made manifest to me from very much experience. Such are those uses within the man who doeth them; but out of the man they are still uses, also excited by the Lord with man, for the sake of good both general and particular, but they are not done from the Lord; wherefore those uses are not recom-

pensed in heaven, but are recompensed or to become recompensed in the world.

8. *That the uses, which have for the first and last end a man's own proper good, are not uses of charity.* That the end regarded is the all of the effect, or the all of use, and that the Lord is that end, and that it is from the end that use is the use of charity, was confirmed above in this article; when therefore man is the end regarded, that is, his own proper good, in this case he is the all of the effect, or the all of use, whence his use becomes not use in essence, but in appearance, in which there is life from the body, but not any from the spirit.

Concerning wisdom and faith.——1. *That faith is nothing else than truth.* The Christian world, when charity began to decay, grew ignorant that charity and faith are one; consequently that faith is not given where there is no charity, and that charity is not given where there is no faith; from this ignorance arose blindness of such a sort, that they knew not what charity is, or what faith is. They then began to separate those two principles, not only in thought, but also in doctrine, and thereby to divide the Christian church, which in itself is one, into several, and to distinguish them according to the tenets of faith separate. When charity and faith are separated with man, it is then unknown what charity is, for charity must give existence to faith, and faith ought to teach this, and likewise charity to illustrate it, and faith to see it; wherefore, if charity and faith be separated, neither the one nor the other appertains to man, but both are removed from him, just as when you take away a candle, you take away also the light, and there

is darkness. This is the reason why by faith is meant that which a man believes, and doth not see; wherefore it is said that this and that is to be believed, and scarce any one saith I do not see, but I believe; the consequence of which is, that no one knoweth whether what he believes be true or false; thus the blind leads the blind, and both fall into a pit. That faith is nothing else than truth, is indeed acknowledged when it is said that truth is of faith, and that faith is of truth; but if it be asked whether this and that be truth, the reply is, it is of faith, and no further inquiry is made; thus with the eyes shut, and the understanding closed, everything into which man is born to believe, is accepted for a truth of faith. Such blindness was never called faith by the ancients, but they gave the name of faith to that which, by any light in the thought, they could acknowledge to be true; hence it is that in the Hebrew tongue truth and faith are expressed by one term, which term is *Amen and Amuna.*

2. *That truth becomes truth when it is perceived and loved; and that it is called faith when it is known and thought.* The defenders of faith separate are willing to have credit when they say, that spiritual things cannot be comprehended by the human understanding, because they transcend it, but still they do not deny illustration; the illustration which they do not deny is here meant by perception, thus by the assertion, that truth becomes truth, when it is perceived and loved; nevertheless the love of truth gives to the truth perceived to become truth, for it gives life; the reason why that illustration is perception, is because all truth is in light, and the understanding of man is capable of being elevated into

that light; the reason why all truth is in light is, because the light proceeding from the Lord as a sun is essential light; hence it is that all truth in heaven is lucid, and that the Word, which is divine truth, gives to the angels there a common light, wherefore also the Lord is called the Word and likewise light, John i. 4, 2, 3. That the human understanding is capable of being elevated into that light, it hath been given to know from much experience, and that this is the case with the understanding of those who are not in the love of truth, provided they be in the desire of knowing, or in the affection of glory arising from it, with this difference, that they who are in the love of truth are actually in the light of heaven, and that on this account they are in the illustration and perception of truth when they read the Word; whereas all others are not in the illustration and perception of truth, but only in the confirmation of their own principles, without knowing whether they be true or false; and also with this further difference, that they who are in the love of truth, when they read the Word, and think from that love, keep the sight of their understanding constantly in the principle itself, and thus inquire whether it be true before it is confirmed; but all others assume a principle from the science of memory, not being willing to know whether it be true, and if they are desirous of the reputation of learning, they confirm that principle by the Word, and by reason; and such is the genius of learning which is self-conceit, that it can confirm everything that is false, even to make it appear to itself and others to be true. Hence come heresies, disagreements, and defences of disagreeing tenets in the church; hence also comes this difference, that

they who are in the love of truth are wise, and become spiritual, but all others remain natural, and in things spiritual are insane. The reason why truth is called faith, when it is known and thought, is, because truth perceived becomes afterwards a thing of memory, which is believed; hence also it is evident that faith is nothing else than truth.

3. *That the truths of faith on one part respect the Lord, on the other the neighbor.* All truths respect these three things, as their universal objects, above them the Lord and heaven, near them the world and neighbor, and beneath them the devil and hell; and truths are to teach man how he may be separated from the devil and hell, and be conjoined to the Lord and heaven, and this by a life in the world in which he is, and by a life with the neighbor with whom he is; by the latter and the former life all separation and conjunction is effected. Man, in order to be separated from the devil and hell, and to be conjoined to the Lord and heaven, ought to know what things are evil and thence what things are false, because these things are the devil and hell; and he ought to know what things are good with the truths derived from them, because these things are the Lord and heaven; the reason why evils and falses are the devil and hell, is, because they are thence derived, and the reason why goods and truths are the Lord and heaven, is, because they are thence derived. Unless man be acquainted both with the latter and the former, he doth not see any way of departure from hell, nor any way of entrance into heaven; truths must teach those things, and the truths which teach are given to man in the Word and from the Word; and whereas the way both to heaven and to

hell is from the world, and in the world is the light of man, and with his neighbor there, therefore that life is the way which truths teach; if therefore the life of man be according to the truths of the Word, the way to hell and from hell is closed, and the way to the Lord and from the Lord is opened, and the life of man becomes the life of the Lord with him; this is what is meant by the Lord's words in John, "*I am the way, the truth and the life*," xiv. 6. But on the other hand, if the life of man be contrary to the truths of the Word, then the way from heaven and to heaven is closed, and the way to hell and from hell is opened, and the life of man is not life but death. That the life of the Lord with man is the life of charity towards the neighbor, and that there is conjunction in the love of uses, was said above in treating of charity; and whereas truths teach this life, it is evident that, on one part, they respect the Lord, and on the other the neighbor.

4. *That truths teach how the Lord is to be approached, and afterwards how the Lord by man doeth uses.* How the Lord is approached hath been said elsewhere, and will be shown at large in the explanation of the decalogue; but how the Lord afterwards doeth uses with man, shall now be shown; it is a known thing that man cannot do anything good from himself, which in itself is good, but that he can from the Lord; consequently he cannot do any use, which in itself is a use, for use is good; whence it follows, that the Lord doeth every use which is good by man. That the Lord wills that man should do good as from himself, has been shown elsewhere; but how man is to do good as from himself, the truths of the Word also teach; and whereas truths teach

it, it is evident that truths are of science and of thought, and that goods are of will and of deed, and that thus truths become goods by willing and doing, for what a man willeth and doeth, this he calls good, and what a man knoweth and thinketh, this he calls truth, and that in deed, thus in good, there is both willing, and thinking, and knowing; their complex therefore in what is ultimate is good, this having in itself an external form from truths in the thought, and an internal form from the love in the will. But how the Lord doeth uses, which are goods, with man, hath been also said and shown in the explication of the laws of His divine providence.

5. *That each is taught by truths spiritual, moral and civil.* It shall first be shown what truths spiritual, truths moral, and truths civil are; secondly, that the spiritual man is also a moral and civil man; thirdly, that what is spiritual is in what is moral and civil; fourthly, that if they be separated, there is no conjunction with the Lord. 1. What truths spiritual, truths moral, and truths civil are:—Truths spiritual are those which the Word teaches concerning God, that He is One, the creator of the universe; that He is infinite, eternal, omnipotent, omniscient, omnipresent, provident; that the Lord as to the Human is His Son; that God the Creator and He are one; that He is the Redeemer, the Reformer, the Regenerator and Saviour; that He is the Lord of heaven and earth; that He is divine love and divine wisdom; that He is good itself and truth itself; that He is life itself; that all of love, of charity and of good, likewise all of wisdom, of faith and of truth, is from Him, and nothing from man; and hence that no

man hath merit from any love, charity and good, nor from any wisdom, faith and truth; that therefore He alone is to be adored; so further, that the Holy Word is divine, and that there is a life after death, that there is a heaven and a hell, heaven for those who live well, and hell for those who live ill; with several things besides relating to doctrine derived from the Word, as concerning baptism and the holy supper: these and similar things are properly spiritual truths. But moral truths are those which the Word teaches concerning the life of man with his neighbor, which life is called charity, the goods whereof, which are uses, in general have reference to justice and equity, to sincerity and rectitude, to chastity, to temperance, to truth, to prudence and to benevolence; to truths of moral life also appertain things opposite, which destroy charity, and in general have reference to injustice, want of equity, to insincerity and fraud, to lasciviousness, to intemperance, to lying, to cunning, to enmity, hatred and revenge, and to malevolence. The reason why these latter are also called truths of moral life is, because all things which a man thinks, and confirms to be so, whether they be evil or good, are to be referred amongst truths, for he says that it is true, that this is evil, and this is good: these are moral truths. But civil truths are the civil laws of kingdoms and of states, which in general have reference to the several causes of justice which are prescribed, and, in the opposite, to the various acts of violence which exist.

2. That the spiritual man is also a moral and civil man. Many believe, and it is believed by many, that they are spiritual who are acquainted with the spiritual truths above enumerated, and especially they who discourse

about them, and still more so they who perceive them with some degree of understanding; still however they are not spiritual, for this is only to know, and from science to think and speak, and from the faculty of understanding, which every man hath, to perceive; and these things alone do not make man spiritual, for there is wanting a love for them from the Lord, and love from the Lord is the love of uses, which is called charity; in charity the Lord conjoins Himself to man, and makes him spiritual, for then he doeth uses from the Lord, and not from himself; this the Lord teaches in many passages in the Word, and thus in John: "*Abide in Me and I in you; as the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in Me; I am the vine, ye are the branches; he who abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye cannot do anything*," xv. 4, 5: fruits are uses or the goods of charity, and the goods of charity, are nothing else but moral goods; hence it is evident that a spiritual man is also a moral man; the reason why a moral man is likewise a civil man, is, because civil laws are uses themselves in act, which are called exercises, works and deeds. As for example, in regard to the eighth commandment of the decalogue, thou shalt not steal; what is spiritual in this commandment teaches, that man ought not to take anything from the Lord, and attribute it to himself, and say that it is his; also that he ought not by false principles to take away from any one the truths of his faith; what is moral in this commandment teaches, that man ought not to deal insincerely, unjustly, and fraudulently with his neighbor, so as to cheat him of his wealth; but what is civil in the commandment

teaches, that man ought not to steal. Who cannot see, that the man who is led of the Lord, and who is thereby a spiritual man, is also a moral and civil man? To take also another example from the sixth commandment, Thou shalt do no murder; what is spiritual in this commandment teaches, that man ought not to deny a God, thus the Lord, since to deny Him, is to kill and crucify Him in one's self; also that he ought not to destroy spiritual life in another, since in so doing he murders the soul; what is moral in the commandment teaches, that man ought not to hate his neighbor, nor to indulge revenge towards him, since hatred and revenge have murder in them; and what is civil in the commandment teaches, that murder ought not to be committed on the body of a neighbor. From this example also it is seen that the spiritual man, who is one that is led of the Lord, is also a moral and civil man; it is otherwise with him who is led of himself, of whom we shall speak presently. 3. That what is spiritual is in what is moral and civil. This follows from what was said above, that the Lord conjoins himself with man in the love of uses, or in charity towards the neighbor; what is spiritual is from the conjunction of the Lord, what is moral is from charity, and what is civil is from its exercise. A spiritual principle must be in man to the intent that he may be saved, and this principle is from the Lord, not above or out of man, but within him; the same principle may be in man's science only, and thence in his thought and speech, but it ought to be in his life; and his life consists in willing and doing, wherefore when knowing and thinking is also willing and doing, then there is a spiritual principle in what is moral and

civil: if any one shall say, how can I will and do? the answer is, fight against the evils which are from hell, and you will both will and do, not from yourself but from the Lord; for when evils are removed, the Lord doeth all things. 4. That if they be separated, there is no conjunction with the Lord. This may be seen from reason and from experience; from reason—for in case man hath such a memory and such an understanding, that he can know and perceive all the truths of heaven and of the church, and yet is not willing to do any of them, is it not said of him that he is an intelligent man, but not an upright one; yea, further, that he the more deserves punishment? Hence it follows, that he who separates what is spiritual from what is moral and civil, is not a spiritual man, neither is he moral nor civil. From experience: there are persons of such a character in the world, and I have discoursed with such after death, and have heard that they were acquainted with all things of the Word, and hence with many truths, and they believed that on this account they should shine in heaven as the stars; but when their life was explored, it was discovered to be merely corporeal and worldly, and in consequence of the evils and enormities, which they thought and willed within themselves, infernal; hence all the things which they had learnt from the Word, were taken away from them, and they became (the forms) of their own will, and were cast into hell to their like, where they discoursed insanely according to their thoughts in the world, and acted basely according to their loves in the world.

6. *That faith consists in knowing and thinking those truths, and charity in willing and doing them.* That truth

is called faith, when man knows and thinks it, was confirmed above; but that truth becomes charity when man willeth and doeth it, shall now be confirmed. Truth is a seed, which, viewed out of the earth, is merely seed, but when it cometh into the earth it becomes a plant or tree, and puts on its own form, and hence takes another name. Truth also is a garment, which, out of man, is merely a piece of cloth accommodated to the body, but when it is put on, it becomes clothing in which there is a man. The case is similar with truth and charity; truth, whilst it is only known and thought, is merely truth, and is called faith; but when man willeth and doeth it, it becomes charity, just as seed becomes a plant or a tree, or as a piece of cloth becomes clothing containing a man. Science and the thought thence derived are also two faculties distinct from will, and consequently from deed, and likewise they are capable of being separated; for man may know and think many things, which he doth not will, and consequently doth not do; but when separated they do not constitute the life of man, whereas when conjoined, they do constitute it: the case is similar with faith and charity. These observations may be still further illustrated by comparisons: light and heat in the world are two distinct things, which may be both separated and conjoined; they are separated also in the time of winter, and they are conjoined in the time of summer; but when separated they do not give birth to vegetable life, that is they do not produce any thing, whereas when conjoined they do give birth and produce. Again, the lungs and the heart in man are two distinct things, whose motions may be both separated and conjoined; they are separated in swoons and suffocations, but when

separated they do not constitute the life of the body of man, whereas when conjoined they do constitute it. The case is similar with science and the thought of man thence derived, to which faith hath relation, and with will and deed, to which charity hath relation: the lungs also correspond to thought, and to the faith thence derived, and the same is the correspondence of light; and the heart corresponds to the will and to the charity thence derived, in like manner heat. From these instances it may be seen, that in faith separate from charity there is no more of life, than in knowing and thinking separate from willing and doing; the life, which in such case is in faith, consists solely in this, that the man is willing to think, and makes himself speak, thus believe.

7. *Wherefore when the divine love of the Lord exists with man in charity, which is willing and doing truths, the divine wisdom of the Lord exists with man in faith, which is knowing and thinking truths.* What the divine love of the Lord is, and what His divine wisdom, hath been said above; we have also treated on charity and faith, and on the conjunction of the Lord in the love of uses, which is charity with man; we shall now therefore proceed to treat on the conjunction of the Lord with the faith appertaining to man. The Lord conjoins Himself with man in charity, and from charity in faith, but not in faith and from faith in charity; the reason is, because the conjunction of the Lord with man is in his will's love, which makes his life, thus in charity, which makes his spiritual life; from this love the Lord vivifies the truths of thought, which are called the truths of faith, and conjoins them to life. The first truths appertaining to man, which are called faith, are not yet alive, for they

are merely of the memory and thence of the thought and speech, adjoined to his natural love, which imbibes them from its desire of knowing, and excites them, so that he can either think or speak them, from its desire of securing the glory resulting from science or erudition; but those truths are then first vivified when a man is regenerating, which is effected by a life according to them, which life is charity: on this occasion the spiritual mind of man is opened, in which is effected conjunction of the Lord with man, and hence the truths of infancy, of childhood and of his early youth are vivified: conjunction in such case is effected of the divine love and wisdom with the charity appertaining to man, and of the divine wisdom and of the divine love in the faith appertaining to him, causing charity and faith to be one with man, as the divine love and the divine wisdom in the Lord are one. But more will be said on this subject in the explication of the decalogue.

8. *That the conjunction of charity and faith is reciprocal*, was explained above, where the reciprocal conjunction of love and wisdom was treated of, and it was illustrated by its correspondence with the reciprocal conjunction of the heart and lungs.

XII. *That the Lord by His divine love and His divine wisdom animates all things in heaven, and all things in the world, even to their ultimates, causing some to live, and some to be and exist.* The eye sees the universe, and the mind thinks about it, first, that it was created, and afterwards by whom it was created: the mind which thinks from the eye, thinks that it was created by nature, but the mind which doth not think from the eye, thinks that it was created of God; but the mind, which goes a

middle way, thinks that it is from a being, of whom it hath no idea, for it perceives that something cannot come out of nothing; this latter mind however falls into nature, because in relation to what is infinite it has an idea of space, and in relation to what is eternal an idea of time, and such persons are interior natural men; they again, who think simply of nature as a creator, are exterior natural men; but they who simply think of God, that He is the creator of the universe, are exterior spiritual men; whilst they, who think wisely of God from religion, that He is the creator of the universe, are interior spiritual men; the latter and the former however think from the Lord. To the intent now that it may be perceived, and thereby known, that all things were created of God, who is the Lord from eternity, divine love itself and divine wisdom itself, thus life itself, it is expedient to proceed distinctly in the discussion, which shall be done in the following order: 1. that the Lord is the sun in the angelic heaven: 2. that from that sun is the origin of all things: 3. that from that sun the presence of the Lord is everywhere: 4. that all things which are created are created to compliance with life itself, which life is the Lord: 5. that souls of life, and living souls, and vegetative souls, from the life which is from the Lord, are animated by uses and according to uses.

1. *That the Lord is the sun in the angelic heaven*, hath been heretofore unknown, because it was unknown that there is a spiritual world distinct from the natural world, and that the former is above the latter, and that they have nothing common between them, but as what is prior and what is posterior, and as cause and effect;

hence the nature of what is spiritual was unknown, and moreover that in that world are angels and spirits, and that both the latter and the former are men, in all its similitude with men in the world, with this only difference, that they are spiritual, and men natural; likewise that all things in that world are from a spiritual origin alone, and that all things in this world are from an origin both spiritual and natural. And because these things have been unknown, it was also unknown, that angels and spirits have another light and another heat differing from those of men, and that light and heat in the spiritual world derive their essence from the sun there, as light and heat in the natural world derive their essence from our sun; consequently that the essence of light and heat from the former sun is spiritual, and that the essence of light and heat from our sun is natural, to which however a spiritual principle from their sun is adjoined, which with man illustrates his understanding when what is natural illustrates his eye. From the latter and the former considerations it is evident, that the sun of the spiritual world, in its essence, is that from which everything spiritual derives its birth, and that the sun of the natural world, in its essence, is that from which everything natural derives its birth. What is spiritual cannot derive essence from any other source than from the divine love and from the divine wisdom, for to love and to be wise is spiritual; but what is natural cannot derive its essence from any other source than from pure fire and from pure light. Hence now it follows, that the sun of the spiritual world in its esse is God, who is the Lord from eternity, and that the heat from that sun is love, and the light from that sun is

wisdom. The reason why heretofore there hath not anything been revealed concerning that sun, although it is meant in many passages in the Word where mention is made of the sun, is, because it was not to be revealed until the last judgment was executed, and a new church, which is the New Jerusalem, was to be established by the Lord; there are several reasons why it hath not been before revealed, which reasons it is not expedient here to adduce. When once it hath been made known that angels and spirits are men, and that they live one amongst another as men in the world, and that they are altogether above nature, whilst men are within nature, it may then be concluded from reason, that they have another sun, and that that sun is the source of all love and of all wisdom, and hence of the all of life truly human. That the sun has been seen by me, and also the Lord in it, see the Treatise concerning *Heaven and Hell*, n. 116 to 140; and the Treatise concerning *the Planets and Earths in the Universe*, n. 40, 41, 42.

2. *That from that sun is the origin of all things.* It cannot be conceived by any one that the universe is from eternity, and that it is from nothing; hence it cannot be denied but that it hath been created, and by some one, and that He is esse itself, in itself infinite and eternal, love itself, wisdom itself, and life itself; and that He is a common centre, from which He views, rules, and provides all things as present, with which centre conjunction is given, and according to conjunction of the life of love and wisdom, blessedness and happiness is given; and that that centre appears before the angels as a sun, and that that appearance, like fire and flame, is from the divine love and the divine wisdom which proceed

from God, from which everything spiritual exists, and by what is spiritual, through the medium of the sun of the world, everything natural; the human mind from the understanding, which is capable of being elevated into the light of truth, may see, if it be so disposed, that the universe was created by God, who is of such a quality, and who is one. Since therefore there are two suns, one of the spiritual world, and the other of the natural world, the sun of the spiritual world looking at ultimate things from what is first, and the sun of the natural world looking at ultimate things from what is middle, it is evident that the sun of the spiritual world, in which God is, and which is from God, who is life itself, is the source of all things that have been made and created, and that the sun of the world, in which is fire, and which is from fire, which is not life, is that by means of which were created those things only, which are below the middle, and which in themselves are dead: wherefore to acknowledge nature, which in itself is dead, is to adore the fire which is in the sun of the world, and they who do this are dead; but to acknowledge a creating life is to adore God, who is in the sun of heaven, and they who do this are alive; they are called dead men who are in hell, but they are called living men who are in heaven.

3. *That from that sun the presence of the Lord is everywhere.* That the Lord hath omnipresence, is known in the church from the Word, and what His omnipresence is, and of what quality, hath been said above; it is now to be shown in what manner it may be comprehended: it may be comprehended from the correspondence of the sun of the world with the sun of heaven, and hence of

nature with life, which correspondence serves also for comparison. Every one knows that the sun of the world is everywhere in its own world, and that its presence exists by light and by heat, which presence is such that, although it is distant, it is as it were in them; the difference is, that the heat which it emits is fire in its origin, and the light which it also emits is the flame thence derived in its origin, and that all things, which have been created by that sun, are recipients of it, more and less perfect according to forms and distances; hence it is that all things of the natural world grow (or increase) according to the presence of their sun, and decrease according to its absence; they grow (or increase) as heat makes one with its light; they decrease as heat doth not make one with its light. This sun however thus operates into those things which are beneath it, which are called natural, but doth not at all operate into those things which are above it, and are called spiritual; for to operate into inferior things is according to order, since this is to operate into those things which are from it; but to operate into superior things, or to operate into those things from which they are, is contrary to order; the sun of heaven is that from which the sun of the world derives its origin, and spiritual things are those from which natural things derive their origin. From this comparison, the presence of the Lord, by virtue of the sun, may in some measure be seen. But the presence of the sun of heaven is universal, not only in the spiritual world where angels and spirits are, but also in the natural world where men are, for men receive the love of their will and the wisdom of their understanding from no other source; moreover without that sun no

animal would live, neither would any vegetable exist, on which subject see what was said and illustrated above. The presence of this sun also exists by heat and light, but its heat in its essence is love, and its light in its essence is wisdom, to which the light and heat of the sun of the world are subordinate, adding that by which they exist in nature and subsist there. But the presence of the sun of heaven by spiritual heat and light, differs from the presence of the sun of the world by natural heat and light, in this, that the presence of the sun of heaven is universal and hath dominion both in the spiritual world and in the natural world, but the presence of the sun of the world is only special for the natural world, and in that world is a servant; also that the presence of the sun of heaven is not in the extense of space and time, but the presence of the sun of the world is in that extense, for the extense of space and time was created with nature; hence it is that the presence of the sun of heaven is omnipresence. The presence of the sun of heaven, viewed in itself, is constant, for the sun of heaven is always in its rising, and in its power; but with the recipients, who principally are angels, spirits and men, it is inconstant and not in its power, for it varies according to reception; in this the sun of the world corresponds to that sun, that it also is constant in its place, and in its virtue, but that it is made inconstant and not in its virtue in the earth which is a recipient, for it varies according to the revolutions of the earth round its axis, which revolutions make days and nights, and according to progressions round the sun, which also make springs, summers, autumns, and winters. From these considerations the correspondence of the natural

things of the world with the spiritual things of heaven is manifest. The presence of the sun of heaven also in the natural world may in some measure be illustrated by the presence of understanding and will in the body of man; for what the understanding thinks there, this the mouth instantly speaks, and what the will intends, this the body instantly effects; for the mind of man is his spiritual world, and his body is his natural world; hence it is that man was called by the ancients a microcosm. From these considerations, well understood, a wise man may see and perceive divine operation and spiritual influx in the objects of nature, whether in the case of a tree with its fruit, or of a plant with its seed, or of a worm with a moth and butterfly produced from it, or of a bee with its honey and wax, or of any other animal; and he may also discover the insanity of those, who in such things see and perceive nothing but nature.

4. *That all things, which are created, are created to compliance with life itself, which is the Lord.* It may be expedient first to say something concerning life, and afterwards concerning the creation of all things to compliance with life: life is love and wisdom, for in proportion as man loves God, and his neighbor, by wisdom, in the same proportion he lives; but the life itself, which is the life of all things, is the divine love and the divine wisdom: divine love is the esse of life, and divine wisdom is its existere; the latter reciprocally united to the former is the Lord: each, as well the divine esse as the divine existere, is infinite and eternal, because the divine love is infinite and eternal, and the divine wisdom is infinite and eternal; yet the latter and the former may have

conjunction with angel and with man, although there is no ratio given between what is finite and what is infinite: but whereas the understanding cannot easily conceive how any conjunction can be given, when no ratio is given, therefore it may be expedient to explain it: there is not any ratio given between what is natural and what is spiritual, but conjunction is given by correspondences; neither is any ratio given between the spiritual principle, in which the angels of the ultimate heaven are, with the celestial principle in which the angels of the supreme heaven are, but conjunction is given by correspondences; in like manner there is no ratio given between the celestial principle, in which the angels of the supreme heaven are, with the divine principle of the Lord, but conjunction is given by correspondences. It hath been elsewhere said and shown, that the Divine is infinite and eternal; and whereas He is all in all of the life of love and wisdom appertaining to angels and men, and the latter and the former are created recipients of life from the Lord, thus finite, and the Lord is uncreated, life in Himself, and hence life itself, therefore if men were multiplied, and from them angels and spirits, to eternity, still the Lord gives that life, and from Himself leads them in things most singular, as may be seen above confirmed where His divine providence was treated of; herein is what is eternal, and where eternal is, there also is infinite. Since there is no ratio given between infinite and finite, let every one take heed to himself lest he should think of what is infinite as of nothing; for what is infinite and eternal cannot be predicated of nothing, neither can conjunction of anything be predicated of nothing, neither is anything made from nothing; but the

infinite and eternal Divine is the esse itself, from which what is finite is created, with which conjunction is given. But this might be illustrated abundantly by the comparison of natural things with spiritual, between which there is no ratio given, yet still conjunction by correspondence: such is the case with all cause and effect between each other, such is the case with what is prior and posterior between each other, and such is the case with a superior degree and an inferior one between each other, and such is the case with the love and the wisdom of men and of angels between each other; nevertheless the love and wisdom of angels, although it is ineffable and incomprehensible to man, is still finite, neither is it capable of apprehending what is infinite except by correspondence. That all things are created to compliance with life, which is the Lord, follows in its order from this consideration, that men and the angels formed from them, are created to receive life from the Lord, and also are nothing but recipients, although from the freedom in which they are held by the Lord, they appear as if they were not recipients, nevertheless they are so, whether they be good or evil; for the freedom, in which they are held, is likewise from the Lord. The life of men and of angels consists in understanding, and thence in thinking and speaking, and it consists in willing and thence doing; wherefore these things also are the results of life from the Lord, because they are the effects of life. All things which are created in the world, are created for the use, the benefit, also for the delight of man, some things proximately, some remotely; now whereas these things are created for the sake of man, it follows that they are at the Lord's disposal, who is the life appertaining to

them. It seems as if there were compliance in the case of the good, because these live from the Lord, but not in the case of the evil; nevertheless the things which are created are alike for the use, the benefit, and delight of the latter, as the former, for the Lord saith, "*That He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust*," Matt. v. 45. That the evil have not anything of life from themselves, and that they are still led of the Lord whilst they are ignoant of it, and unwilling to be led, may be seen in the passages where the life of those who are in hell is treated of.

5. *That souls of life, and living souls, and vegetative souls, from the life which is from the Lord, are animated by uses and according to them.* By souls of life are meant men and angels, by living souls are meant animals, which in the Word are also called living souls, and by vegetative souls are meant trees and plants of every kind: that souls of life, or men and angels, are animated from the life which is from the Lord, hath been shown in the preceding pages; that living souls or animals are animated by life from the Lord, hath been also shown in the preceding pages; the same is true of vegetative souls, for these latter souls are uses which are the ultimate effects of life, and living souls are affections of various kinds, corresponding to the life of those who are in the spiritual world; from which correspondence they may be called mediate lives: by animation is meant, not only that they live, but also that they are and exist. The reason why they are continually animated, that is, live, are, and exist, from the Lord, is, because creation, when it is once perfected, is still continued by influx

from the sun of heaven; for unless the influx of heaven was thence new, all things would perish, inasmuch as the influx of the sun of the world is nothing without the former influx, for this latter is only an instrumental cause, but the former is the principal one. There is a correspondence of heat and its effect with the life of the Lord's love, and there is a correspondence of light and its effect with the life of the Lord's wisdom; for divine love proceeding from the sun of heaven is heat in the spiritual world, and divine wisdom proceeding from that sun is light there; to these correspond the heat and light of the sun of the world, for everything is correspondence. But how the Lord from His divine love and divine wisdom, which are life itself, flows-in, and animates universal creation, shall also be briefly explained: the Divine Proceeding is what around Him appears to the angels as a sun: from this proceeds His Divine by spiritual atmospheres, which He had created for the conveyance of light and heat even to the angels, and which He had accommodated to the life both of their minds and bodies, that from light they may receive intelligence, also that they may see, and likewise that according to correspondence they may respire, for angels respire as men; that from heat they may receive love, also that they may have sensation, and likewise that according to correspondence their heart may beat, for the angels enjoy pulsation of the heart like men: those spiritual atmospheres are increased in density by discrete degrees, treated of above, even to the angels of the lowest heaven, to whom they thus become accommodated; hence it is that the angels of the highest heaven live as in a pure aura, the angels of the middle heaven as in æther, and

the angels of the lowest heaven as in air; beneath these atmospheres in each heaven are the earths in which they dwell, where they have their palaces and houses, also paradisiacal gardens, besides cultivated grounds, shrubberries and green fields, which exist anew every morning, every single thing thereof according to the reception of love and wisdom from the Lord with the angels. All these things are from a spiritual origin, and none of them from a natural one; a spiritual origin is life from the Lord. To correspondence with these things are created whatsoever things appear in the natural world, where on this account similar things exist, with this difference, that these latter things in like manner are from a spiritual origin, but at the same time from a natural origin; a natural origin is added, that they may be at the same time material and fixed, with a view to the end of the procreation of the human race, which cannot be given except in ultimates, where there is fulness; and that from the human race as a seminary, the inhabitants of the spiritual world, who are angels, may exist; this is the first and last end of the creation. But a full idea of creation, or of the existence of all things in their order from the life which is the Lord, cannot be given by reason of the arcana which are known in heaven, and have indeed been communicated to me, but which, being deeply concealed, cannot on that account be described except by a book, and scarce then to the understanding; of which arcana nevertheless this is the sum, that the sun of heaven, in which the Lord is, is the common centre of the universe, and that all things of the universe are circumferences and circumferences even to the last, and that He rules these cir-

cumferences from Himself alone as one continuous thing, but the middle ones from the last, and that He perpetually animates and actuates them, as easily as man from understanding and will animates and actuates his body, and that there is influx into uses, and from them into their forms.

Here follows the angelic idea concerning the creation of the universe from the Lord.

THE ANGELIC IDEA CONCERNING THE CREATION OF THE UNIVERSE FROM THE LORD.

THE angelic idea concerning the universe created from the Lord is as follows; that God is the centre, and that He is a Man, and that unless God was a Man, creation would not have been possible, and that the Lord from eternity is that God. Concerning creation they said, that the Lord from eternity, or God, by His Divine Proceeding created the universe and all things therein, and since the Divine Proceeding is also life itself, that all things were created from life and by life; and that the proximate Divine Proceeding is what appears before the angels as a sun; that this sun before their eyes appears fiery and flaming; and that the Divine Proceeding is divine love and divine wisdom, of which such is the appearance afar off: they added, that the Divine Proceeding is what the ancients effigied by golden or lucid pure circles around the head of God, and which modern painters still retain from the ancient idea. They said that from that sun, as a great centre, proceed circles, one after another, and one from another, even to the

last, where their end is, subsisting in rest; and that those circles, of which one is from another, and one after another, appearing as extended into what is broad and into what is long, are spiritual atmospheres, which the light and heat from their sun fill, and by which they propagate themselves to the ultimate circle; and that in the last, by means of those atmospheres, and afterwards by means of the natural atmospheres which are from the sun of the world, was effected the creation of the earth, and on it of all things which are for use, which creation is afterwards continued by generations from seeds, in wombs or in eggs. Those angels, who knew that the universe so created was a continuous work from the Creator even to ultimates, and that, as being a continuous work, it, as one concatenated whole, depended upon, was actuated and governed by, the Lord, who is its common centre, said that the first proceeding (principle) was continued even to ultimates by discrete degrees, altogether as an end by causes into effects; or as something producing and its products in a continued series, and that the continuation was not only in, but also around, from the first (principle), and thence from every prior (principle), into every posterior one, even to the postreme, and that thus the first (principle), and from it the posterior (principles), co-exist in their order in the postreme or last. From this continuity, as a one, they have an idea concerning the Lord, that He is all in all, that He is omnipotent, omnipresent, and omniscient, that He is infinite and eternal; and also an idea what the order is, according to which the Lord, by His divine love and His divine wisdom, arranges, provides, and governs all things.

It was asked, whence then is hell? They said, from the freedom of man, without which man would not be man; that man, from that freedom, broke continuity in himself, which being broken, separation was effected, and the continuity, which from creation was in him, became as a chain, or a linked work, which falls to pieces through the breaking and plucking asunder of the links above, and afterwards hangs from small threads. Separation or breach was effected, and is effected, by the denial of God.

CORRESPONDENCE.

PART V.

CORRESPONDENCE.

[The following are some of the sections on the correspondence of the different parts of the human body with the Grand Man, taken from Swedenborg's *Arcana Cœlestia*, and which are referred to on page 180 of the present volume. They will give the reader some idea of the nature of this subject, as well as of the author's manner of treating it. The numbering of the sections has been retained as a matter of convenience to those who may wish to refer to the original work.—Ed.]

4218. In the preceding parts of this work, at the end of the chapters, relations have been given of what it was given me to see and perceive in the world of spirits and in the heavens of angels: and lastly, the Grand Man was treated of, and correspondence. In order that it may be fully known how the case is with man, and that he is in connection with heaven, not only as to thoughts and affections, but also as to organic forms both interior and exterior, and that without that connection he could not subsist even for a moment, it is allowed me in this part to continue what was begun at the end of the preceding chapters, concerning correspondence with the Grand Man.

4219. That it may be known in general how the case

is with the Grand Man, it is to be observed, that the universal heaven is the Grand Man, and that heaven is named the Grand Man, because it corresponds to the Lord's Divine Human; for the Lord is the only man, and so much as an angel and spirit, or a man on the earth, has from Him, so far they also are men. Let not any one believe that man is man from this, that he has a human face, and a human body, and a brain, and also viscera, and members. These things are common to him with brutes; wherefore also these are the things which die and become a carcass; but man is man because he is capable of thinking and willing as a man, thus of receiving those things which are Divine, that is, which are of the Lord; by these things man distinguishes himself from beasts and savages; and also becomes a man in another life in regard to his quality according as those things have been appropriated to him by reception in the life of the body.

4220. They who in the life of the body have received the Divine things which are of the Lord, that is, who have received His love towards the universal human race, consequently, who have received charity towards the neighbor, and reciprocal love to the Lord, they, in another life, are gifted with intelligence and wisdom, and with happiness ineffable; for they become angels, thus truly men. They, however, who in the life of the body had not received the Divine things which are of the Lord, that is, had not received love towards the human race, still less reciprocal love to the Lord, but have only loved, yea, worshiped themselves, and consequently have had for an end those things which are of self and the world, they, in another life, after passing a short ca-

reer therein, are deprived of all intelligence, and become most stupid, and are amongst the stupid infernals.

4221. In order that I might know that this is so, it has been given me to discourse with such as have so lived, and also with one whom I was likewise acquainted with in the life of the body. He, during his life, did whatever good he did to the neighbor for the sake of himself, that is for the sake of self-honor and self-gain; he despised others, and even hated them; he confessed God indeed with his mouth, but yet did not acknowledge Him in heart. When it was given me to speak with him, there exhaled from him a kind of corporeal sphere; his speech was not like that of spirits, but like that of a man yet alive; for the speech of spirits is distinguished from human speech in this, that the former is full of ideas, or that a spiritual principle is in it, thus a vitality inexpressible, but the latter is not so. Such a sphere exhaled from him, and was perceived in everything which he spoke. He appeared there among the vile, and it was said, that they who are such, become successively so gross and stupid as to thoughts and affections, that no one in the world is more so. They have a place under the buttocks, where their hell is. Hence also, before, a certain one appeared, not in appearance like a spirit, but like a grossly corporeal man, in whom there was so little of the life of intelligence, which is properly human, that he might be called stupidity in effigy. Hence it appeared manifest of what quality they become, who are in no love towards the neighbor, or the public, still less towards the Lord's kingdom, but only in self-love, regarding themselves alone in everything, yea, adoring themselves as gods, and thus also

wishing to be adored by others, this being their intention in whatever they do.

4222. As concerns the correspondence of the Grand Man with the parts of man, it exists with each and all, with his organs, members, and viscera, and indeed so far, that there is not any organ and member in the body, nor any part of an organ and member, nor even any particle of a part, with which there is not a correspondence. It is known that every particular organ and member in the body consists of parts, and of parts of parts; as in the case of the brain, this in general consists of what is properly called the cerebrum, of the cerebellum, of the medulla oblongata, and the medulla spinalis, the latter being a continuation or kind of appendix. The cerebrum, again, consists of many members, which are its parts, of the membranes, which are called the dura mater and the pia mater, of the corpus callosum, of the corpora striata, of ventricles and cavities, of smaller glands, of septa, in general, of the cineritious substance and medullary substance, moreover of sinuses, blood-vessels, and plexuses. The case is the same with the bodily organs of sense and of motion, and with the viscera, as is well known from anatomical observations. All these things in general and in particular correspond most exactly to the Grand Man, and therein to so many heavens as it were; for the Lord's heaven is in like manner distinguished into lesser heavens, and these into still lesser, and these into least, at length into angels, of whom each individual is a small heaven corresponding to the largest. These heavens are most distinct amongst themselves, each particular one belonging to its general heaven, and the general

heavens to the most general or the whole, which is the Grand Man.

4223. But with regard to correspondence the case is this, that the heavens above-mentioned correspond indeed to the organic forms themselves of the human body; wherefore it was said, that those societies, or those angels, belong to the province of the brain, or the province of the heart, or the province of the lungs, or the province of the eye, and so forth; but still they principally correspond to the functions of those viscera or organs. The case herein is like that of the organs and viscera themselves, in that the functions constitute one with their organic forms; for it is not possible to conceive of any function except from forms, that is, from substances, for substances are the subjects from which (functions exist.) For example, sight cannot be conceived without the eye, nor respiration without the lungs, the eye being the organic form from which and by which sight exists, and the lungs the organic form from which and by which respiration exists; so also in other cases. Functions therefore are what the heavenly societies principally correspond to; and this being the case, organic forms also are what they correspond to, for the one is indivisible and inseparable from the other, insomuch that whether we say function, or organic form by which and from which the function exists, it is the same thing. Hence it is, that there is a correspondence with the organs, members, and viscera, because with the functions; wherefore, when the function is produced, the organ also is excited. This is the case also in all and each of the things which a man does. When he wills to do this or that, and to act thus or otherwise, and

makes it the subject of his thought, then the organs move themselves agreeable thereto, thus according to the intention of the function or use; for it is use which rules in forms. Hence also it is manifest, that before the organic forms of the body existed, use was, and that use produced and adapted them to itself, but not vice versa; but when the forms were produced, or the organs adapted, uses thence proceed, and in this case it appears as if the forms or organs are prior to the use, when yet it is not so; for use flows in from the Lord, and this through heaven according to the order and according to the form in which heaven is arranged by the Lord, thus according to correspondences. Thus man exists, and thus he subsists. Hence it is further evident from what ground it is, that man as to all and single things corresponds to the heavens.

4224. Organic forms are not only those which appear before the eye, and which can never be discovered by microscopes, but there are also organic forms still purer, which can never be discovered by any eye, whether naked or assisted. The latter forms are of an interior kind, as the forms which are of the internal sight, and finally those which are of the intellect; these are inscrutable, but still they are forms, that is substances: it not being possible for any sight, not even intellectual, to exist, but from something. This is also known in the learned world, namely, that without substance, which is a subject, there exists not any mode, or any modification, or any quality which manifests itself actively. Those purer or interior forms which are inscrutable, are what form and fix the internal senses, and also produce the interior affections. With those forms, the interior

heavens correspond, because they correspond with the senses thereof, and with the affections of these senses. But inasmuch as many things have been discovered to me concerning those forms, and their correspondence, they cannot be clearly set forth unless they are severally and specifically treated of; wherefore also in what follows, by the divine mercy of the Lord, it is allowed me to continue what was begun in the foregoing part concerning the correspondence of man with the Grand Man, to the intent that man may know, not from any ratiocination, still less from any hypothesis, but from experience itself, how the real case is with him, and with his internal man which is called his soul, and lastly with his conjunction with heaven, and by heaven with the Lord; consequently, whence man is man, and by what he is distinguished from the beasts; and, moreover, how man separates himself from that conjunction, and conjoins himself with hell.

4225. It is previously to be observed, who are within the Grand Man, and who are out of it. All who are in love to the Lord, and in charity towards the neighbor, and do good to him from the heart according to the good appertaining to him, and who have a conscience of what is just and equitable, are within the Grand Man, for they are in the Lord, consequently in heaven; but all who are in the love of self and the love of the world, and thence in concupiscences, and do good only for the sake of laws, of self-honor, and worldly wealth, and for the sake of reputation thence, thus who interiorly are merciless, in hatred and revenge against the neighbor for the sake of themselves and the world, and delighted with his hurt when he does not favor them,

are out of the Grand Man, for they are in hell. These do not correspond with any organs and members in the body, but with various corruptions and diseases therein induced, concerning which also, by the Divine mercy of the Lord, I shall speak from experience in what follows. They who are out of the Grand Man, that is, out of heaven, cannot possibly enter it, for they are contrary lives; yea, if by any means they do enter, as is the case sometimes with such as in the life of the body have had the art to feign themselves angels of light, when they come thither, which is permitted occasionally in order that their quality may be known, they are admitted only to the first entrance, that is to those who as yet are simple, and not fully instructed; then they who enter as angels of light can scarcely stay there a moment, because the life of love to the Lord and of charity towards the neighbor prevails there; and because nothing there corresponds to their life, they can scarcely breathe. That spirits and angels also breathe, may be seen, n. 3884 to 3893. Hence they begin to be tormented, for respiration is according to freedom of the life, and what is wonderful, they at length can scarcely move, but become like those who are in heaviness, the interiors being seized with anguish and torments; wherefore they cast themselves down headlong, and this even to hell, where they get their respiration and power of motion: hence it is that life in the Word is represented by mobility. They who are in the Grand Man are in freedom of respiration, when in the good of love; but still they are distinguished according to the quality and quantity of good. Hence there are so many heavens, which in the Word are called mansions, John xiv. 2; and every one in his own

heaven is in his own life, and has influx from the universal heaven; every one therein being the centre of all influxes, hence in the most perfect equilibrium, and this according to the stupendous form of heaven, which is from the Lord alone; thus, with all variety.

4226. Sometimes spirits recently deceased, who interiorly have been evil during their lives in the world, but exteriorly have borrowed an appearance of good by the works which they have done for others for the sake of self and the world, have complained that they were not admitted into heaven, they having no other opinion of heaven, than as of a place into which they might be admitted by favor. But it was sometimes answered them, that heaven is denied to no one, and if they were desirous of it they might be admitted. Some also were admitted to the heavenly societies which were nearest to the entrance, but when they came thither, by reason of the contrariety and repugnance of the life, they perceived, as was said, a cessation of respiration, an agony and torment as it were infernal, and cast themselves down thence, saying afterwards, that heaven to them was hell, and that they had never believed that heaven was such.

4227. There are many of each sex, who have been such in the life of the body, that, wherever it was in their power, they sought by art and deceit to subjugate to themselves the minds of others with a view to rule over them, especially with the powerful and the rich, that they might be the only ones to rule under their name; and who have acted covertly, and removed others, especially the well-disposed, and this by various methods, not indeed by blaming them, because probity

defends itself, but by other methods, by perverting their counsels, calling them simple and also evil, and by attributing misfortunes to them, if any came to pass, besides other things of a similar nature. They who have been such in the life of the body, are also such in another life, for his own life follows every one. By living experience from spirits of this sort, when they have been with me, I have found it to be so, because they acted then in the same manner, but still more cunningly and ingeniously; for spirits act more subtly than men, being loosed from the ties of the body, and from the bonds of gross modes of sensations. They were so subtle, that sometimes I did not perceive that they had the intention or end of domineering: and when they were discoursing among themselves, they were cautious lest I should hear and perceive them; but it was told me by others who heard them, that their designs were wicked, and that by magical arts, thus by aid from a diabolical company, they studied to compass their end. They made light of murdering the upright; they accounted the Lord, under Whom they said they wished to rule, as vile, regarding Him only as another man, who had worship paid Him by ancient custom, as with other nations, which made men gods, and worshiped them, and whom they durst not speak against, because they were born in that worship, and would thereby suffer in their reputation. Concerning these spirits I can say this, that they beset the thoughts and will of men who are like them, and with such insinuate themselves into their affection and intention, so that they cannot in any wise know, without the Lord's mercy, that such spirits are present, and that they are in the society of such. These spirits cor-

respond to the corruptions of the purer blood of man, which blood is called the animal spirit, which the corruptions enter without order, and wherever they diffuse themselves, they are like poisons which induce cold and torpor in the nerves and fibres, from which break forth the most grievous and fatal diseases. When such act in consort, they are known by this, that they act in a quadruped manner, so to speak, and that they are seated on the hinder part of the head under the cerebellum to the left; for they who act under the occiput, operate more clandestinely than others, and they who act on the hinder part are desirous to bear rule. They reasoned with me about the Lord, and said, that it is wonderful He does not hear prayers when they pray, and thus does not aid them when supplicating; but it was given to answer, that they could not be heard, because they have for an end such things as are contrary to the salvation of mankind, and because they pray for themselves against all others; and when they thus pray, that heaven is closed, for they who are in heaven attend only to the ends of those who pray. These things indeed they were not willing to acknowledge, but still they could answer nothing. There were men of this sort, and these in consort with women, who said, that from the women they could obtain many designs, because they were quicker and more cunning in seeing into such things. They are much delighted in the consort of those who have lived in whoredom. Such for the most part apply themselves to secret and magical arts in another life; for there are very many magical arts in another life, which are altogether unknown in the world, and spirits of the above sort apply themselves thereto, as soon as they

come into another life, and learn to fascinate those among whom they are, especially those among whom they desire to bear rule; nor do they abhor wicked and abominable practices. Concerning their hell, what its quality is, and where they are when not in the world of spirits, I shall speak elsewhere. From these things it may be manifest, that every one's own life remains after death.

CORRESPONDENCE OF THE EYE AND OF LIGHT WITH THE GRAND MAN.

4403. WHAT was the quality of spirits, and to what province of the body they belonged, it has been given me also to observe and know from their situation and place with me; likewise from the plane in which they were, and from their distance in it. They who were seen near me, were for the most part subjects of entire societies; for societies send from themselves spirits to others, and through them perceive the things thought and the affections, and thus communicate. But concerning subjects so called, or emissary spirits, by the divine mercy of the Lord, it will be spoken separately. These things have been observed concerning them: they who appear above the head, and near to it, are those who teach, and also suffer themselves easily to be taught; they who are beneath the occiput, are those who act tacitly and prudently; they who are near the back, in like manner with a difference; they who are near the thorax or breast, are those who are in charity; they who are near the loins, are those who are in conjugial love; they who are near the feet, are those who are natural; and they

who are near the soles of the feet, are the grosser of that class. But they who are near the face, are of a diverse genius according to the correspondence with the sensories which are there; thus, they who are near the nostrils, are those who excel in perception; they who are near the ears, are those who obey; and they who are near the eyes, are those who are intelligent and wise; and so forth.

4404. The external senses, which are five, namely, touch, taste, smell, hearing, and sight, have each correspondence with the internal senses. But correspondences at this day are known scarcely to any one, because they do not know that there are any correspondences, and still less that there is a correspondence of spiritual things with natural, or what is the same, of those things which are of the internal man, with those things which are of the external. With regard to the correspondences of the senses, the sense of touch in general corresponds to the affection of good; the sense of taste to the affection of knowing; the sense of smell to the affection of perceiving; the sense of hearing to the affection of learning, also to obedience; but the sense of sight to the affection of understanding and of being wise.

4405. That the sense of sight corresponds to the affection of understanding and of being wise, is because the sight of the body altogether corresponds to the sight of its spirit, thus to the understanding. For there are two lights, one which is of the world from the sun, the other which is of heaven from the Lord; in the light of the world there is nothing of intelligence, but in the light of heaven there is intelligence. Hence, so far as with man the things which are of the light of the

world are illuminated by those which are of the light of heaven, so far the man understands and is wise; thus so far as they correspond.

4406. Because the sight of the eye corresponds to the understanding, therefore also sight is attributed to the understanding and is called intellectual sight; also those things which man perceives, are called the objects of that sight; and also in common discourse it is said, that those things are seen when they are understood; and also light and illumination, and thence clearness, are predicated of the understanding; and on the other hand shade and darkness, and thence obscurity. These and similar things have come into use with man in speaking, from the fact that they correspond; for his spirit is in the light of heaven, and his body in the light of the world, and his spirit is what lives in the body, and also what thinks; hence many things, which are interior, have thus fallen into vocal expressions.

4407. The eye is the most noble organ of the face, and communicates more immediately with the understanding than the rest of man's organs of sense. It is also modified by a more subtile atmosphere than the ear, on which account likewise the sight penetrates to the internal sensory, which is in the brain, by a shorter and more interior way than speech perceived by the ear. Hence also it is, that certain animals, because they are without understanding, have two as it were substitute [succenturiata] cerebra within the orbits of their eyes; for their intellectual depends on their sight; whereas man is not so [formed], but has the advantage of a large cerebrum, that his intellectual may not depend upon his sight, but his sight upon his intellectual. That the sight of man de-

pends upon his intellectual is very manifest from this, that his natural affections effigy themselves representatively in the face; whereas the interior affections, which are of the thought, appear in the eyes from a certain flame of life, and thence evibration of light, which beams forth according to the affection in which the thought is. This also man knows and observes, although not instructed by any science; the reason is, because his spirit is in society with spirits and angels in the other life, who know it from evident perception. That every man as to his spirit is in society with spirits and angels, may be seen, n. 1277, 2379, 3644, 3645.

4408. That there is a correspondence of the ocular sight with the intellectual sight, appears manifestly to those who reflect; for the objects of the world, which all derive something from the light of the sun, enter in by the eye, and store themselves up in the memory, and this evidently under a like visual appearance, for the things which are thence reproduced, are seen within; hence the imagination of man, the ideas of which are called by philosophers material ideas. These objects, when they appear still more interiorly, constitute thought and this also under some visual appearance, but more pure, and the ideas of this latter are called immaterial, also intellectual. That there is an interior light, in which there is life, consequently intelligence and wisdom, which illuminates the interior sight, and meets those things which have entered by the external sight, is clearly manifest; also that the interior light operates according to the arrangement of the things which are there from the light of the world. The things which enter by hearing, are also changed within into appear-

ances like those of visual objects, which are from the light of the world.

4409. Because ocular sight corresponds to intellectual sight, it also corresponds to truths, for all things which are of the intellect have relation to truth, and also to good, namely, that it may not only know good, but also may be affected by good. All things likewise of the external sight have relation to truth and good, since they have relation to the symmetries of objects, consequently to their beauties and pleasantnesses thence [derived]. He who is discerning may see, that all and each of the things in nature have relation to truth and good; and by this also he may know that universal nature is a theatre representative of the Lord's kingdom.

4410. By much experience it has been made manifest to me, that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to the affections of truth which also are of the understanding; consequently that the left eye corresponds to the truths of faith, and the right eye to the goods of faith. That there is such correspondence, is because in the light which is from the Lord, there is not only light but also heat; the light itself is the truth which proceeds from the Lord, and the heat is the good; hence, and also from the influx into the two hemispheres of the brain, there is such correspondence; for they who are in good are to the right of the Lord, and they who are in truth to the left.

4411. All and each of the things, which are in the eye, have their correspondences in the heavens, as the three humors, the aqueous, the vitreous, and the crystal-

line; and not only the humors, but also the coats, yea, every part. The interior things of the eye have correspondences more beautiful and pleasant, but with a difference in each heaven. The above light, which proceeds from the Lord, when it flows into the inmost or third heaven, is received there as the good which is called charity; and when it flows into the middle or second heaven, mediately and immediately, it is received as the truth which is from charity. But when this truth flows into the last or first heaven, mediately and immediatly, it is received substantially, and appears there as a paradise, and in other places as a city in which are palaces; thus the correspondences succeed each other even to the external sight of the angels. In like manner in man, in his ultimate, which is the eye, the above [truth] is presented materially, by the sight, whose objects are the things which are of the visible world. The man who is in love and charity, and thence in faith, has his interiors such, for he corresponds to the three heavens, and is in effigy a little heaven.

4412. There was a certain person with whom I was acquainted in the life of the body, but not as to the mind [animus] and interior affections: he occasionally conversed with me in the other life, but for a little while at a distance; in general he manifested himself by pleasant representatives, for he could present things which delighted, as colors of every kind, and beautiful colored forms, and could introduce infants beautifully decorated as angels, and very many like things which were pleasant and delightful. He acted by a gentle and soft influx, and this into the tunic of the left eye; by such things he insinuated himself into the affections of

others, with the end of pleasing and delighting their life. It was told me by the angels, that such are they who belong to the coats of the eye, and that they communicate with the paradisiacal heavens, where truths and goods are represented in a substantial form, as was said above, n. 4411.

4413. That the light of heaven has in itself intelligence and wisdom, and that it is the intelligence of truth and the wisdom of good from the Lord, which appears as light before the eyes of the angels, has been given me to know by living experience. I have been elevated into the light, which glittered like the light radiating from diamonds; and while I was kept in it, I seemed to myself to be withdrawn from corporeal ideas, and to be led into spiritual ideas, and thus into those things which are of the intelligence of truth and good. The ideas of thoughts, which derived their origin from the light of the world, then appeared removed from me, and as it were not belonging to me, although they were obscurely present. Hence it was given me to know, that so far as man comes into that light, so far he comes into intelligence. Thence it is, that the more intelligent the angels are, in so much greater and more illustrious light are they.

4414. The differences of light in heaven are as many as are the angelic societies which constitute heaven, yea, as many as are the angels in each society. The reason is, because heaven is arranged according to all the differences of good and truth, thus according to all the states of intelligence and wisdom, consequently according to the receptions of the light which is from the Lord. Hence it is, that the light is not anywhere in

the universal heaven altogether alike, but differs according as it is differently tempered with the flamy and the bright white, and according to degrees of intensity. For intelligence and wisdom is nothing else than an eminent modification of the heavenly light which is from the Lord.

4415. Recent souls, or novitiate spirits, namely, those who some days after the death of the body come into the other life, are greatly surprised that there is light in the other life; for they bring along with them the ignorance that light is from any other source than from the sun, and from material flame; and still less do they know, that there is any light which illuminates the understanding, for they have not perceived this in the life of the body; and still less, that that light gives the faculty of thinking, and by influx into the forms which are from the light of the world, constitutes all things which are of the understanding. These, if they have been good, that they may be instructed, are elevated to heavenly societies, and from society into society, that they may perceive by living experience, that in the other life there is light, and this more intense than is anywhere given in the world, and that at the same time they may perceive, that so far as they are in the light there, so far they are in intelligence. Some, who were taken up into spheres of celestial light, spoke with me thence, and confessed that they had never believed anything of the kind, and that the light of the world is respectively darkness. They also looked thence through my eyes into the light of the world, and this they did not perceive otherwise than as a dark cloud; and from commiseration said, that man is in such a cloud. From what has

been said it may also appear, why the celestial angels are in the world called angels of light; and that the Lord is the light and thence the life of men. John i. 1 to 9, chap. viii. 12.

4416. From the light in which spirits are in the other life, it appears what is their quality; for the light in which they see, corresponds to the light from which they perceive, as was said. They who have known truths, and have also confirmed them with themselves, and yet have lived a life of evil, appear in a snowy light, but cold, such as is the light of winter. But when they come near to those who are in the light of heaven, then their light is altogether darkened, and becomes grossly dark; and when they remove themselves from the light of heaven, there succeeds a yellow lumen as from sulphur, in which appear as it were spectres, and their truths as phantasms. For their truths were of a persuasive faith, which is such, that they believed because they had honor, gain, and reputation thence, and it was a matter of indifference to them what was true, if it were only received. But they who are in evil and thence in falses, appear in a lumen as of a fire of coals; this lumen becomes altogether dusky at the light of heaven; but the lumens themselves, from which they see, are varied according to the false and the evil in which they are. Hence also it was manifest, why they who lead a life of evil, can in no wise have faith in divine truths from a sincere heart; for they are in that smoky lumen, into which when heavenly light falls, it becomes dark to them, so that they neither see with their eyes nor see with the mind, and moreover they then fall into agonies, and some as it were into swoons; hence it is that the

evil cannot in any wise receive truth, but only the good. The man who leads a life of evil, cannot believe that he is in such a lumen, because he cannot see the lumen in which his spirit is, but only the lumen in which the sight of his eye is, and thence his natural mind. But if he saw the lumen of his spirit, and knew by experience of what quality it would become if the light of truth and good from heaven flowed into it, he would know manifestly how far off he was from receiving those things which are of light, that is, which are of faith, and still more from imbibing those things which are of charity, thus how far he was distant from heaven.

4417. I had once discourse with spirits concerning life, namely, that no one has life from himself, but from the Lord, although he may seem to live from himself, compare n. 4320. And then the discourse was first concerning what life is, namely, that it is to understand and to will; and because all understanding has relation to truth, and all willing to good, n. 4409, that the understanding of truth and the will of good is life. But the spirits ratiocinators said, (for there are spirits who are to be called ratiocinators, because they reason about everything whether it be so, and thus for the most part are in obscurity concerning every truth) that nevertheless they live, who are in no intelligence of truth and will of good, yea, they believe that they live more than others. But it was given me to answer them, that the life of the wicked appears indeed to them as life, but still that it is the life which is called spiritual death, which they might know from this, that since to understand truth and to will good is life from the Divine, then that to understand what is false and to will evil

cannot be life, because evils and falses are contrary to life itself. That they might be convinced, it was shown, what was the quality of their life, which when seen, appeared like the lumen from a coal fire, in which was intermixed a smokiness; and when they are in this lumen, they cannot suppose otherwise than that the life of their thought and of their will is alone life; and still further from this, that the light of the intelligence of truth, which is [the light] of life itself, cannot at all appear to them, for as soon as they come into that light, their lumen becomes dark, so that they absolutely can see nothing, thus also perceive nothing. It was further shown, what the quality of the state of their life there was, by a removal of their delight derived from the false, which in the other life is effected by a separation of the spirits in whose society they are, which being done, they appeared of a dusky countenance, like corpses, so that they might be called effigies of death. But concerning the life of animals, by the divine mercy of the Lord, it shall be treated by itself.

4418. They who are in the hells, are said to be in darkness, but they are said to be in darkness because they are in falses; for as light corresponds to truths, so darkness to falses; for they are in a lumen yellowish like that of a fire of coal and sulphur, as was said above. This lumen is what is meant by darkness, for according to the lumen, consequently according to the sight thence, is their understanding, because they correspond. It is also called darkness, because those lumens become darkness at [the approach of] celestial light.

4419. There was a spirit present with me, who, when he lived in the world, knew many things, and in conse-

quence thereof believed that he was wise above all others; hence he had contracted this evil, that wheresoever he was, he wished to rule all things. He was sent to me from a certain society, that he might serve them for a subject, or for communication, see n. 4403, and also that they might alienate him from themselves, since indeed he was troublesome to them by this, that he wished to rule them from his own intelligence. When he was with me, it was given to speak with him concerning intelligence from proprium, that it is of such prevalence in the Christian world, as to make it believed that all intelligence is thence, and thus none from God; although when they speak from the doctrinals of faith, they say that all truth and good is from heaven, thus from the Divine, consequently all intelligence, for this is of truth and of good. But when that spirit was unwilling to attend to these things, I said, that he would do well if he would go away, because the sphere of his intelligence annoyed; but because he was in the persuasion that he was more intelligent than others, he was not willing. It was then shown to him by the angels, what is the quality of intelligence from proprium, and what the quality of intelligence from the Divine; and this by lights, for in the other life such things are wonderfully presented to view by variegations of light. Intelligence from proprium was shown by a lumen, which appeared like an ignis fatuus, around which was a dark border, and moreover it extended itself to but little distance from the focus; it was further shown, that it is instantly extinguished when it is looked upon by any angelic society, just as an ignis fatuus is at the light or rising of the sun. It was next shown what was the quality of in-

telligence from the Divine, and this also by light, which was more bright and luminous than that of the sun at noon-day, and extending itself to all distance, and terminating itself like the light of the sun in the universe: and it was said, that intelligence and wisdom enter from all sides into the sphere of that light, and cause truth and good to be perceived by an intuition almost boundless, but this according to the quality of truth from good.

4420. From these things it may appear, that those things appertaining to man which are of the light of the world, correspond to those things which are of the light of heaven; consequently, that the sight of the external man, which is of the eye, corresponds to the sight of the internal man, which is of the understanding; also that by lights in the other life it appears what is the quality of intelligence.

4526. As to what further concerns the correspondence of sight which is of the eye, which was begun to be treated of at the close of the preceding chapter, it is to be known that its correspondence is with those things which are of the understanding, for the understanding, is internal sight, and this internal sight is in a light which is above the light of the world. That man can procure to himself intelligence by those things which appear to him in the light of the world, is because a superior light, or the light of heaven, flows into the objects which are from the light of the world, and causes them to appear representatively and correspondently; for the light, which is above the light of the world, is what proceeds from the Lord, who illuminates the universal heaven; the intelligence itself and wisdom, which

is from the Lord, appears there as light. This light it is, which constitutes the understanding or internal sight of man; when it flows in through the understanding into the objects which are from the light of the world, it causes them to appear representatively and correspondently, and thus intellectually. And because the sight of the eye, which is in the natural world, corresponds to the sight of the understanding which is in the spiritual world, therefore the former corresponds to the truths of faith, for these are [constituent] of genuine understanding; for truths constitute all the understanding of man, inasmuch as the all of thought is employed about the determination, that a thing is so, or that it is not so, that is, that it is true or not true. That the sight of the eye corresponds to the truths and goods of faith, may be seen above, n. 4410.

4527. I have discoursed with some within a few days after their decease, and because they were then recently come, they were in a light there, which differed little in their sight from the light of the world. And because the light appeared such to them, they doubted whether they had light from any other source; wherefore they were taken into the first of heaven, where the light was still brighter, and from thence speaking with me, they said, that they had never before seen such a light; and this took place when the sun was already set. They then wondered that spirits had eyes by which they saw, when yet they believed in the life of the body, that the life of spirits was merely thought, and indeed abstractly without a subject, by reason that they had not been able to think of any subject of thought, inasmuch as they had not seen any; and this being the case, they had not

then perceived otherwise, than that because it was mere thought alone, it was dissipated, together with the body in which it was, just as any aura or any fire, unless it should miraculously be kept together and subsisted from the Lord. And they saw then how easily the learned fall into error concerning life after death, and that they more than others do not believe except in things which they see. Therefore they were surprised now, that they not only had thought, but also sight, and likewise the other senses; and especially that they appear to themselves altogether as men, that they mutually see and hear each other, converse together, feel their own members by the touch, and this more exquisitely than in the life of the body. Hence they were amazed that man is altogether ignorant of this, while he lives in the world; and they pitied the human race, that they knew nothing of such things, because they believe nothing, and more especially they who are in superior light, namely, they who are within the church, and have the Word. Some of them believe no otherwise, than that men after death would be as ghosts, in which opinion they confirmed themselves from the spectres of which they had heard; but hence they drew no other conclusion, than that it was some gross vital principle, which is first exhaled from the life of the body, but which again falls back to the dead body, and is thus extinguished. But some believed that they were first to rise again at the time of the last judgment, when the world was to perish, and then with the body, which, though fallen into dust, would be then collected together, and thus they would rise again with bone and flesh. And whereas mankind have in vain for many ages expected that last judgment

or destruction of the world, they have fallen into the error that they should never rise again; thinking nothing in this case of that which they have learned from the Word, and from which they have also sometimes so spoken, that when man dies, his soul is in the hand of God, among the happy or unhappy according to the life to which he had become accustomed; neither of what the Lord said concerning the rich man and Lazarus. But they were instructed, that every one's last judgment is when he dies, and that then he appears to himself endowed with a body as in the world, and to enjoy every sense as in the world, but more pure and exquisite, inasmuch as corporeal things do not hinder, and those things which are of the light of the world do not overshadow those which are of the light of heaven; thus that they are in a body as it were purified; and that after death, the body cannot possibly partake of what is bony and fleshy such as it had in the world, because this would be to be again encompassed with earthly dust. With some I conversed on this subject on the same day that their bodies were entombed, who saw through my eyes their own corpse, the bier, and the ceremony of burial; and they said, that they rejected that corpse, and that it had served them for uses in the world in which they had been, and that they live now in a body which serves them for uses in the world in which they now are. They wished also, that I should tell this to their relations who were in mourning; but it was given to reply, that if I should tell them, they would mock at it, inasmuch as what they cannot themselves see with their own eyes, they believe to be nothing, and thus they would reckon it among the visions which are illusions.

For they cannot be brought to believe, that as men see each other with their eyes, so spirits see each other with theirs; and that man cannot see spirits unless with the eyes of his spirit, and that he then sees them when the Lord opens the internal sight, as was done to the prophets, who saw spirits and angels, and also many things of heaven. Whether they who live at this day would have believed those things, if they had lived at that time, there is room to doubt.

4528. The eye, or rather its sight, corresponds especially to those societies in the other life, which are in paradisiacal things. These appear above in front, a little to the right, where there are presented gardens in living view, with trees and flowers of so many genera and species, that those which grow throughout the whole earth are respectively few. In each of the objects there, there is somewhat of intelligence and wisdom, which beams forth, so that you would say, that the inhabitants dwell together in paradises of intelligence and wisdom; these things are what affect from the interiors those who are there, and thus not only gladden the sight, but the understanding also at the same time. These paradisiacal things are in the first heaven, and in the very entrance to the interior of that heaven, and are representatives, which descend from the superior heaven, when the angels of the superior heaven discourse intellectually with each other about the truths of faith. The speech of the angels in that heaven is effected by spiritual and celestial ideas, which to them are forms of expressions, and continually by series of representations of such beauty and pleasantness, as it is impossible to express; these beauties and pleasantnesses of their discourse are

what are represented as paradisiacal things in the inferior heaven. This heaven is distinguished into several heavens, to which correspond each of the things which are in the chambers of the eye. There is a heaven in which are the paradisiacal gardens spoken of above. There is a heaven in which are atmospheres of various colors, where the universal aura glitters as if from gold, silver, pearls, precious stones, flowers in their least forms, and innumerable other things. There is a rainbow-heaven, where are most beautiful rainbows great and small, variegated with most splendid colors. Each of these things exists by the light which is from the Lord, in which is intelligence and wisdom; hence there is in each of the objects there somewhat of the intelligence of truth and of the wisdom of good, which is thus representatively exhibited. They who have not had any idea concerning heaven, nor concerning the light therein, can hardly be brought to believe that such things are there: wherefore they who bring this incredulity along with them into the other life, if they have been in the truth and good of faith, are conveyed by the angels into those things, and when they see them, they are astonished. Concerning paradisiacal things, atmospheres, and rainbows, see what was said above from experience, n. 1619, to 1626, 2296, 3220; and that in the heavens there are continual representations, n. 1807, 1808, 1971, 1980, 1981, 2299, 2763, 3213, 3216, 3217, 3218, 3222, 3350, 3475, 3485.

4529. A certain person, who in the learned world had been distinguished and held in high reputation for his skill in the science of botany, after his decease was informed in the other life, that flowers and trees are there

also presented to the view. At this he was amazed, and inasmuch as it had been the delight of his life, he burned with a desire of seeing whether it was so. Wherefore being taken up into paradisiacal scenes, he saw most beautiful shrubberies and most pleasant flower-gardens of an immense extent; and whereas he then came into the ardor of his delight from affection, it was allowed him to wander through the plain, and not only to see them singly, but also to gather them and bring them close to his eye, and to examine whether the case was so. Entering thence into discourse with me, he also said, that he had never at all believed this, and that if in the world they had heard such things, they would have accounted them paradoxes. And he further related, that there are to be seen there vegetable flowers in immense abundance, such as were never seen in the world, and scarcely comprehensible there by any perception, and that each glitters from an incomprehensible splendor, inasmuch as they are from the light of heaven: that the glittering was from a spiritual origin, he could not as yet perceive, namely, that in each there was something of intelligence and wisdom, which are of truth and good, from which was their glittering. He said further, that the men of the earth would in no wise believe this, by reason that there are few who believe that there is any heaven and hell; and they who believe know only that in heaven there is joy; and few among them know that there are there such things as the eye has never seen, the ear never heard, and the mind has never been able to conceive of; and this, notwithstanding they know from the Word, that stupendous things were seen by the prophets, as indeed many were seen by John, concerning

which it is related in the Apocalypse; which things were yet nothing else than representatives which continually exist in heaven, and which appeared when the internal sight was opened to him. But these things are respectively of small account; they who are in the intelligence itself and the wisdom, from which those things originate, are in such a state of happiness that the things which have been mentioned are esteemed by them of but little importance. Some also, who had said when in the paradisiacal things, that they exceeded every degree of happiness, were therefore taken more towards the right into a heaven which shone with still greater splendor, and at length taken to that, where was likewise perceived the blessed [principle] of intelligence and wisdom which was in such things; and then when they were there, entering into discourse with me, they said, that what they had before seen was respectively nothing. And finally, they were taken to that heaven, where, on account of the satisfaction of interior affection, they could scarcely subsist, for the satisfaction penetrated into the medullaries, which being as it were melted by satisfaction, they began to fall into a holy swoon.

4530. Colors are also seen in the other life, which in splendor and brilliancy so far exceed the brightness of colors in the world, that they will scarcely admit of any comparison. They are from the variegation of light and shade there; and inasmuch as there it is intelligence and wisdom from the Lord, which appears as light before the eyes of angels and spirits, and at the same time inwardly illuminates their understanding, therefore colors in the other life are in their essence variations, or, so to speak, modifications of intelligence and wisdom. Colors

in the other life, not only those with which the flowers are decorated, the atmospheres illustrated, and the rainbows varied, but also those which are exhibited distinct in other forms, have been so often seen by me, that it would be scarcely possible to enumerate the different times. They derive their splendor from truth which is of intelligence, and their brilliancy from good which is of wisdom; and the colors themselves are from the bright white and the obscure of those [principles]; thus they are from light and shade like colorings in the world. Hence it is that the colors which are mentioned in the Word, as those which were of the precious stones in Aaron's breastplate, and upon the garments of his sanctity, and the colors in the curtains of the tent where the ark was, and those which were in the stones of the foundation of the New Jerusalem described by John in the Apocalypse, and elsewhere, represented such things as are of intelligence and wisdom. But what each of them represents, by the divine mercy of the Lord, will be shown in the explications. In general, so far as colors in the other life partake of splendor, and are derived from bright white, so far they are from truth which is of intelligence, and so far as they partake of brilliancy and are derived from purple, so far they are from good which is of wisdom: those which thence derived their origin, belong also to the provinces of the eyes.

4531. Inasmuch as intelligence and wisdom is from the Lord, which appears as light in heaven, and the angels are hence called angels of light, so folly and insanity, which is from the proprium, is what reigns in hell, and hence those who are there take their name from darkness. In hell indeed there is not darkness,

but there is an obscure lumen, like what proceeds from a coal fire, in which they see each other; otherwise they would not be able to live. This lumen has its origin with them from the light of heaven, which, when it falls into their insanenesses, that is, into falsities and lusts, is turned into such [a lumen]. The Lord is everywhere present with light, even in the hells, otherwise the inhabitants would not have any faculty of thinking and thence of speaking; but it becomes light according to reception. This lumen is what is called in the Word the shadow of death, and is compared to darkness; it is also turned to them into darkness, when they approach the light of heaven, and when they are in darkness, they are in infatuation and stupidity. Hence it may be evident, that as light corresponds to truth, so darkness corresponds to the false; and that they who are in falses, are said to be in blindness.

4532. They who believe that of themselves they understand good and truth, and thence trust to themselves alone, and thus suppose themselves wiser than all others, when yet they are in ignorance of good and truth, especially they who are not willing to understand good and truth, and thence are in falses, in the other life are sometimes let into a state of darkness, and when they are in it, they discourse foolishly, for they are in stupidity; it has been told me, that there are many such, and among them they who believed themselves established in the greatest light, and likewise appeared so to others.

4533. Among the wonderful things which exist in the other life, this also is one, that when the angels of heaven inspect evil spirits, these latter have a totally

different appearance from what they have as seen by each other. When evil spirits and genii are among themselves, and in their infatuated lumen, such as is from a coal fire, as was said above, they then appear to themselves in a human form, and also according to their fantasies, not unbeautiful. But when the same are inspected by the angels of heaven, then that lumen is instantly dissipated, and they appear with an altogether different face, each according to his genius; some dusky and black as devils, some with pale ghastly faces like corpses, some almost without a face, and in its place something hairy, some like grates of teeth, some like skeletons; and what is more wonderful, some like monsters, the deceitful like serpents, and the most deceitful like vipers, and others in different forms. But as soon as the angels remove from them their sight, they appear in their previous form, which they have in their own lumen. The angels inspect the wicked, so often as they observe that they are struggling to rise out of their hells into the world of spirits, with a view to do mischief to others; hence they are detected and cast back again. The reason why angelic sight has in it such efficacy, is, because there is a correspondence between intellectual and ocular sight; hence there is in the sight of the angels a perspicacity, whereby the infernal lumen is dissipated, and the infernals appear in such a form and genius as they really are.

CORRESPONDENCE OF THE SMELL AND OF THE NOSTRILS WITH THE GRAND MAN.

4622. The habitations of the blessed in the other life

are various, and constructed with such art, that they are as it were in the architectonic art itself, or immediately from the art itself; concerning the habitations of the blessed, may be seen what was said above from experience, n. 1116, 1626, 1627, 1628, 1629, 1630. These not only appear to them before the sight, but also before the touch, for all things, which are there, are adequate to the sensations of spirits and angels; hence they are such as do not fall under the corporeal sense such as is that of man, but under that sense which those have who are there. I am aware that this is incredible to many, but the reason is, because nothing is believed which cannot be seen with the bodily eyes, and felt with the fleshly hands. Hence it is that man at this day, to whom the interiors are closed, knows nothing of those things which exist in the spiritual world or heaven; he says indeed from the Word and from doctrine, that there is a heaven, and that the angels, who are there, are in joy and in glory, and he knows nothing besides. He wishes indeed to know how the case is there, but when he is told, he still believes nothing, by reason that in heart he denies the existence of such things: when he wishes to know, it is only because then he is in curiosity from doctrine, not in delight from faith: and they who are not in faith, deny also in heart. But they who believe, procure to themselves ideas concerning heaven, its joy and glory, from various things, every one from such things as are of his own science and intelligence; and the simple from sensitive things which are of the body. Nevertheless most persons do not apprehend that spirits and angels have sensations much more exquisite than men in the world; namely, sight, hearing, smelling,

something analogous to taste, and touch, and especially the delights of the affections. If they had only believed that their interior essence was a spirit, and that the body, together with its sensations and members, is only adequate to uses in the world, and that the spirit and its sensations and organs are adequate to uses in the other life, then they would come of themselves and almost spontaneously into ideas concerning the state of their spirits after death. For then they would think with themselves, that his spirit is the very man himself who thinks, and who lusts, who desires and is affected; and further that all the sensitive, which appears in the body, is properly of its spirit, and of the body only by influx: and these things they would afterwards confirm with themselves by many things, and thus at length would be delighted with those things which are of their spirit, more than with those which are of their body. In reality also this is the case, that it is not the body which sees, hears, smells, feels, but its spirit; wherefore when the spirit is freed from the body, it is then in its own sensations, in which it had been when in the body, and indeed in those much more exquisite; for corporeal things, because respectively gross, rendered the sensations obtuse, and still more obtuse, because it immersed them in earthly and worldly things. This I can assert, that a spirit has much more exquisite sight than a man in the body, and also hearing, and what will seem surprising, more exquisite sense of smell, and especially sense of touch, for they see each other, hear each other, and touch each other. He who believes in a life after death, might also conclude this from the consideration that no life can be given without sense, and that the

quality of the life is according to the quality of the sense; yea, that the intellectual is nothing but an exquisite sense of interior things, and the superior intellectual, of spiritual things; hence also the things which are of the intellectual and of its perceptions are called the internal senses. With the sensitive of man immediately after death, the case is this: as soon as a man dies, and the corporeal parts grow cold, he is raised up into life, and then into the state of all sensations, insomuch that at first he scarcely knows otherwise than that he is still in the body; for the sensations in which he is, lead him so to believe. But when he perceives that he has more exquisite sensations, especially when he begins to speak with other spirits, he then takes notice that he is in another life, and that the death of his body was the continuation of the life of his spirit. I have spoken with two with whom I had been acquainted, on the same day that they were buried, and with one who saw through my eyes his own coffin and bier; and inasmuch as he was in every sensation in which he had been in the world, he talked with me about the obsequies, when I was following his funeral, and also about his body, saying, that they reject it because he himself lives. But it is to be known, that they who are in the other life, cannot see anything which is in the world through the eyes of any man; the reason why they could see through my eyes was, because I am in the spirit with them, and at the same time in the body with those who are in the world, see also n. 1880. And it is further to be known, that I did not see those with whom I discoursed in the other life, with the eyes of my body, but with the eyes of my spirit, and still as clearly, and sometimes more

clearly than with the eyes of my body; for, by the divine mercy of the Lord, the things which are of my spirit have been opened. But I am aware that the things which have been heretofore said, will not be believed by those who are immersed in corporeal, terrestrial, and worldly things, that is, by such of them as hold those things for an end; for these have no apprehension of other things than those which are dissipated by death. I am aware also, that neither will they believe, who have thought and inquired much about the soul, and have not at the same time comprehended that the soul is man's spirit, and that his spirit is his very man which lives in the body. For these cannot conceive any other notion about the soul, than that it is something cogitative, or flamy, or etherial, which only acts into the organic forms of the body, and not into the purer forms which are of its spirit in the body, and thus such that it is dissipated with the body; and this is especially the case with those, who have confirmed themselves in such notions by views puffed up by the persuasion of their own superior wisdom.

4623. But it is to be known, that the sensitive life of spirits is twofold, namely, real and not real; the one is distinct from the other in this, that all that is real which appears to those who are in heaven, but all that is not real which appears to those who are in hell. For whatever comes from the Divine, that is, from the Lord, this is real, inasmuch as it comes from the very Esse of things and from life in itself; but whatever comes from the proprium of spirits, this is not real, inasmuch as it does not come from the esse of things, nor from life in itself. They who are in the affection of good and truth

are in the Lord's life, thus in real life, for in good and truth by affection the Lord is present: but they who are in evil and the false by the affection, are in the life of the proprium, thus in life not real, for in evil and the false the Lord is not present. The real is distinguished from the non-real in this, that the real actually is such as it appears, and that the non-real actually is not such as it appears. They who are in hell have equally sensations, and do not know otherwise than that it is really or actually just as it appears to them; but still when they are inspected by the angels, the same things then appear as phantasms and disappear, and themselves not as men, but as monsters. It has also been given me to converse with them on this subject; and some of them have said that they believed the things to be real, because they see and touch them, adding, that sense cannot deceive. But it was given me to answer, that however those things appear to them as real, still they are not real, because they are in things contrary or opposite to the Divine, namely, in evils and falses; and moreover that they themselves, so far as they are in the lusts of evil and in the persuasions of the false, are nothing else than fantasies as to the thoughts; and to see anything from fantasies, is to see those things which are real as not real, and those things which are not real, as real; and that unless, by the divine mercy of the Lord, it had been given them to have such sensation, they would have no sensitive life, consequently no life, for the sensitive makes the all of life. To adduce all the experience which I have had on this subject, would be to fill very many pages. Let every one then take heed to himself, when he comes into the other life, lest he be

deluded; for evil spirits know how to present various illusions before those who have recently come from the world; and if they cannot deceive, still they try by those illusions to persuade that nothing is real, but that all things are ideal, even those which are in heaven.

4624. As to what concerns the correspondence of the sense of smell and thence of the nostrils with the Grand Man, they belong to that province who are in common perception, so that they may be called perceptions; to them corresponds the smell, consequently its organ. Hence also it is, that to smell, to scent, to be quick-scented, and also the nostrils, in common discourse, are predicated of those, who, in matters profound and intricate, are of quick understanding, and likewise who perceive; for the interiors of the expressions of man's speech derive many things from correspondence with the Grand Man, by reason that man as to the spirit is in society with spirits, and as to the body with men.

4625. But the societies, whereof the whole heaven, which is the Grand Man, consists, are many, and are more or less universal; the more universal are those, to which an entire member, or organ, or viscus, corresponds; the less universal, to which the parts thereof, and the parts of parts, correspond. Each society is an image of the whole, for what is unanimous is composed of so many images of itself. Those more universal societies, inasmuch as they are images of the greatest, have particular societies within themselves, which in like manner correspond. I have conversed occasionally with those, who, in the society into which I was admitted, belonged to the province of the lungs, of the heart, face, tongue, ear, eye, and with those who belong to the pro-

vince of the nostrils, from which latter also it has been given to know their quality, namely, that they are perceptions; for they perceived whatever happens in the society in common, but not so in particular as they who are in the province of the eye, for these latter discern and take a view of those things which are of perception. And it was also given to observe that their perceptive [faculty] varies according to the common changes of state of the society in which they are.

4626. When any spirit is coming towards others, although he is yet at a distance and not manifest to the sight, his presence is perceived, as often as the Lord grants, from a certain spiritual sphere, and from that sphere is known what the quality of his life is, what the quality of his affection, and what the quality of his faith; angelic spirits, who are in more exquisite perception, hence know innumerable things concerning the state of his life and faith. This has been shown to me many times. These spheres, when it pleases the Lord, are also changed into odors; the odor itself is plainly perceived. That those spheres are changed into odors, is because odor corresponds to perception, and because perception is as it were spiritual odor; hence also the odor descends. But see what has been above adduced from experience on these subjects; concerning *spheres*, n. 1048, 1053, 1316, 1504 to 1519, 1695, 2401, 2489, 4464; concerning *perception*, n. 483, 495, 503, 521, 536, 1383, 1384, 1388, 1391, 1397, 1398, 1504, 1640; concerning *odors* thence, n. 1514, 1517, 1518, 1519, 1631, 3577.

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4628. As to what further relates to odors, into which the spheres of perceptions are turned, they are perceived

as manifestly as odors on earth, but they do not come to the sense of a man whose interiors are closed, for they flow in by an internal way, but not by an external. Those odors are from a twofold origin, namely, from the perception of good, and from the perception of evil; those which are from the perception of good are most grateful, exhaling as it were from the fragrant flowers of a garden, and from other fragrances, with such agreeableness and also variety, as is ineffable; they who are in heaven are in the spheres of such odors. But the odors, which are from the perception of evil, are most ungrateful, being fetid and stinking as those which arise from putrid waters, from excrements, and from dead bodies, and having a filthy smell like domestic mice and lice. In the spheres of such stenches are they who are in hell; and what is wonderful, they who are in them are not sensible of the horrid smell; yea, those stenches are delightful to them, and when they are in them, they are in the sphere of their delights and dainties; but when hell is opened, and the exhalation thence reaches to good spirits, these are seized with horror and also anxiety, like persons in the world who fall into the sphere of such stinks.

4629. To adduce all the experience which I have had concerning the spheres of perceptions turned into odors, would be to write a volume. See what has been related above concerning them, n. 1514, 1517, 1518, 1519, 1631, 3577; to which it is allowed to add only the following. On a time I perceived the common [or general principle] of the thought of many spirits respecting the Lord as being born a man, and it was perceived, that it consisted of mere scandals; for what spirits think in general

and in particular, this is manifestly perceived by others; the odor of that sphere was perceived like stinking water, and like water corrupted with things refuse and fetid.

4630. A certain spirit was present unseen above the head; his presence was perceived from a stench which was like the stench of teeth which is excrementitious; and afterwards was perceived a smell as from burnt horn or bone: next came a great crowd of such, rising from beneath not far from the back, as a mist; and whereas they also were unseen, I suspected that they were subtle, and yet evil; but it was said that these are unseen, where there is a spiritual sphere, but where there is a natural sphere, there they are visible; for they who are so natural that they think nothing of spiritual things, nor believe that there is a hell and a heaven, and still are subtle in their business, are such, and are called natural invisible; and they are sometimes manifested to others by the stench above described.

4631. Twice or thrice also there breathed upon me a cadaverous odor, and when inquiry was made from whom it came, it was told that it was from the hell where are filthy robbers and murderers, and such as have been guilty of iniquitous practices from deep deceit. At times also there was manifested an excrementitious odor, and on inquiry whence it was, it was said that it was from the hell where are adulterers. And when the excrementitious odor was commixed with the cadaverous, it was said that it was from the hell where are adulterers who are also cruel; and so on.

4632. Once, when I was thinking concerning the rule of the soul in the body, and concerning the influx of the will into the actions, it was perceived that they, who

were in the excrementitious hell at that time a little open, thought only of the government of the soul *in anum*, and of the influx of the will into the discharges of the excrements; whence it was evident in what a sphere of perception and thence of stench they were. The like happened when I was thinking about conjugial love, that then they who were in the hell where are adulterers, had no thought but of criminal acts relating to adultery and of the defilements thereof. And when I was thinking concerning sincerity, they who were in deceit thought of nothing but of criminal things from deceit.

4633. From what has been said above concerning perceptions, and also concerning odors, it is evident that every one's life, consequently every one's affection, is manifested in the other life. Whoever therefore believes that in that life it is not known what sort of person he had been, and what sort of life he had thence contracted, and that he can there conceal his mind [animum] as in the world, is much deceived. There also are manifested not only the things which a man knew concerning himself, but also the things concerning himself which he did not know, namely, those things which he by frequent use has immersed in the delights of life, for there they disappear from his sight and reflection. The ends themselves of his thought, and of his speech, and of his actions, which from a similar cause were become hidden to him, are most manifestly perceived in heaven; for heaven is in the sphere and perception of ends.

CORRESPONDENCE OF HEARING AND OF THE EARS WITH THE GRAND MAN.

4652. WHAT is the nature of the correspondence between the soul and the body, or between those things which are of the spirit which is within man, and those which are of the body which are out of him, may appear manifestly from the correspondence, influx, and communication of the thought and perception which are of the spirit, with the speech and hearing which are of the body. The thought of a man speaking is nothing but the speech of his spirit, and the perception of speech is nothing but the hearing of his spirit; thought, when man speaks, does not indeed appear to him as speech, because it conjoins itself with the speech of the body, and is in it; and perception, when man hears, does not appear otherwise than as hearing in the ear. Thence it is, that most people, who have not reflected, do not know otherwise than that all sense is in the organs which are of the body, and consequently that when those organs fall to decay by death, nothing of sense survives; when yet man, that is, his spirit, then comes into his veriest sensitive life. That it is the spirit which speaks and which hears, was made manifest to me from conversations with spirits. Their speech, communicated to my spirit, fell into my interior speech, and thence into the corresponding organs, and there terminated in an effort, which occasionally I have manifestly perceived. Hence their speech was heard by me as sonorously as the speech of man. At times, when spirits have spoken with me in the midst of a company of men, some of them have supposed, because their speech was heard so sonorously,

that they would be heard also by those who were there present; but reply was made, that it is not so, inasmuch as their speech flowed into my ear by an internal way, and human speech by an external way. Hence it is evident, how the spirit spake with the prophets, not as man with man, but as a spirit with a man, namely, in him, Zechariah i. 9, 13: chap. ii. 2, 7; chap. iv. 1, 4, 5; chap. v. 5, 10; chap. vi. 4; and in other places. But I know that these things cannot be comprehended by those who do not believe that man is a spirit, and that the body serves him for uses in the world; they who have confirmed themselves in this, are not indeed willing to hear of any correspondence, and if they hear, inasmuch as they are in the negative [principle], they reject; yea, they are also made sad that anything is taken away from the body.

4653. The spirits who correspond to the hearing, or who constitute the province of the ear, are those who are in simple obedience, viz., who do not reason whether a thing be so, but who believe that it is so, because it is said to be so by others; hence they may be called obediences. That they are of such a quality, is because hearing is to speech, as is the passive to its active, or as he who hears a person speaking and acquiesces. Hence also in common speech *to give ear to any one* is to be obedient, and *to hearken to the voice* is to obey: for the interior things of man's speech for the most part have derived their origin from correspondence, by reason that the spirit of man is among spirits who are in the other life, and thinks there, which man is altogether ignorant of, and neither is the corporeal man willing to know it.

There are many differences of the spirits who corres-

pond to the ear, that is, to its functions and offices; there are those who have reference to each of its little organs, namely, to the external ear, to the membrane thereof which is called the drum of the ear, to the interior membranes which are called windows, to the hammer, the stirrup, the anvil, the cylinders, the cochlea; and there are those who have reference to parts still more interior, even to those substantiated parts which are nearly related to spirit, and which in fine are of spirit, and are at last intimately conjoined with those who appertain to the internal sight, from whom they are distinguished by this, that they have not so much discernment, but assent to them as if passive.

4654. There were spirits with me, who flowed very strongly into the thought, when such things as were of providence were treated of, especially when I thought that those things would not come to pass which I expected and desired. It was said by the angels, that they were spirits, who, while they lived in the body, and prayed for anything, and did not obtain it, were indignant, and on that account were led to entertain doubt concerning providence; but still that, when they were out of that state, they exercised piety according to what others told them; thus that they were in simple obedience. It was said that such belong to the province of the external ear or auricle; they also appeared there when they spoke with me.

4655. Moreover on many occasions I have observed spirits near about the ear, and also as it were within it; the reason of their being observed within, is, because it so appears, state in the other life being the cause of what

ever appears there. They were all simple and obedient.

4656. There was a spirit who spoke with me at the left auricle, at its hinder part where are the elevating muscles of the auricle; he told me, that he was sent to me to say, that he reflects nothing upon what others speak, provided he takes it in with his ears. When he spoke, he as it were belched out the expressions, and he said also that this was his manner of speaking. Thence it was given to know that interior things were not in his speech, thus there was little of life in it, and that hence came such eructation. It was said, that such as attend but little to the sense of a thing, are they who belong to the cartilaginous and bony part of the external ear.

4657. There are spirits, who have occasionally spoken with me, but in a kind of muttering, and this nearer to the left ear, as if they wished to speak in the ear so that no one might hear. But it was given to tell them, that this is not proper in the other life, because it manifests that they have been whisperers, and from thence have contracted the habit of whispering even now; and that the greater part of them are such, that they observe the faults and failings of others, and tell them to their associates, out of the hearing of any one; or, while those others are present, by whispering into the ear; and that they see and interpret all things unfavorably, and prefer themselves to others; and that on this account they can in no wise be admitted into the company of good spirits, who are such that they do not conceal their thoughts. It was said, that such speech when heard in the other life is more sonorous than open speech.

4658. To the interiors of the ear belong those who

have a sight of the interior hearing, and obey what its spirit there dictates, and give apt expressions to its dictates; it was also shown me what is their nature and quality. There was perceived somewhat sonorous penetrating from beneath near the left side even to the left ear; I observed that they were spirits who were thus endeavoring to burst forth, but of what quality they were, I could not know. But when they had burst forth, they spoke with me, saying, that they were logicians and metaphysicians, and that they immersed their thoughts in such things without any other purpose than to be noted for their learning, and thereby to attain honors and riches; lamenting that now they led a miserable life by reason that they have imbibed such things without any other use, and thus have not perfected their rational by them: their speech was slow and in a low tone of voice. In the meanwhile there were two above the head speaking to each other, and when it was inquired who they were, it was said, that one of them was a person of the highest reputation in the learned world, and it was given me to believe that he was Aristotle; who the other was, was not said. The former was then remitted into the state, in which he was when he lived in the world; for every one can easily be remitted into the state of his life which he had in the world, inasmuch as he has every state of his life along with him. But what surprised me, he applied himself to the right ear, and there spake hoarsely, but still sanely.* From the sense of his speech I perceived, that

* The term in the original here rendered *sanely* is *sane*, which is derived from the adjective *sanus*, denoting a person of a sound mind. We have no other English term which singly can so well express

he was of a genius altogether different from those scholastics who first emerged, in that he hatched out from his own thought the things which he had written, and thence produced his philosophy; so that the terms which he invented, and which he imposed on the things of thought, were formulæ by which he described interior things: also that he was excited to such things by the delight of affection and the desire of knowing the things which were of thought, and that he followed obediently what his spirit had dictated; wherefore he applied himself to the right ear, in a manner different from his followers, who are called scholastics, who do not go from thought to terms, but from terms to thoughts, thus in a contrary way; and some of them do not even go to thoughts, but stick in terms only, which if they apply, it is to confirm whatever they wish, and to impose on falses an appearance of truth according to the desire of persuading; hence the things of philosophy are to them means of becoming insane, rather than of growing wise, and hence they have darkness instead of light. I conversed with him afterwards concerning the analytic science, and it was given me to say, that a child in the space of half an hour speaks more philosophically, analytically, and logically, than he could describe by volumes, by reason that all things of the thought and thence of human speech are analytical, the laws of which

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the idea here suggested. *Sensibly* approaches nearest to it, but does not appear to convey the author's meaning precisely. A *sensible* man is one, who has acquired much knowledge of the things of *sense*, and from that knowledge can talk *sensibly* about them. But a *sane* man is one, who has acquired knowledge of what is *just* and *equitable*, and from that knowledge can talk *sanely* about *justice* and *equity*.

are from the spiritual world; and that he who wishes to think artificially from terms, is not unlike a dancer, who wishes to learn to dance from the science of the moving fibres and muscles, in which if his mind was to trammel itself when he is dancing, he would scarcely be able to stir a foot; and yet without that science he moves all the moving fibres scattered throughout the whole body, and as occasion requires, the lungs, the diaphragm, the sides, the arms, the neck, and the rest, for describing which volumes would not suffice; and that the case is similar with those who wish to think from terms. These things he approved, saying, that if they are taught in that way, they proceed in inverted order; adding, if any one wishes to be infatuated, let him so proceed, but let him think continually concerning use, and from the interior. He next showed me what idea he had had concerning the Supreme Being, namely, that he represented Him to himself with a human face, and encompassed about the head with a radiant circle: and that he now knows, that the Lord is that very Man, and that the radiant circle is the Divine from Him, which not only flows into heaven, but also into the universe, and arranges and rules them; adding, He who arranges and rules heaven, arranges and rules also the universe, because the one cannot be separated from the other: and he further said, that he believed in only one God, whose attributes and qualities had been marked by as many names as there were gods worshiped by others. A woman was seen by me, who stretched out her hand, wishing to stroke his cheek; when I wondered at this, he said, that when he was in the world, such a woman often appeared to him, who as it were stroked his cheek,

and that her hand was beautiful; the angelic spirits said, that such women were sometimes seen by the ancients, and were called by them Pallases, and that she appeared to him from the spirits, who, when they lived men in ancient times, were delighted with ideas and indulged in thoughts, but without philosophy; and because such spirits were with him, and were delighted with him because he thought from the interior, therefore they representatively exhibited such a woman. He lastly declared what kind of idea he had entertained concerning the soul or spirit of man, which he called *pneuma*, namely, that it was an unseen vital [principle], as somewhat of ether; and he said, that he knew his spirit would live after death, because it was his interior essence, which cannot die because it can think; and that further, he could not think distinctly concerning it, but only obscurely, because he had not had any knowledge concerning it from any other source than from himself, and very little even from the ancients.* Moreover Aristotle is among sane spirits in the other life, and many of his followers among the infatuated.

4659. It was said (n. 4652,) that man is a spirit, and that the body serves him for uses in the world; and here and there in other places, that the spirit is the internal of man, and the body his external. They who do not apprehend how the case is with the spirit of man and with his body, may hence suppose that thus the spirit dwells within the body, and that the body as it were encompasses and clothes it. But it is to be known, that the spirit of man is in the body, in the whole and in every part of it, and that it is the purer substance of it, both in its organs of motion and of sense, and every-

where else; and that the body is the material everywhere annexed to it, adequate to the world in which it then is. This is meant by man being a spirit, and the body serving it for uses in the world, and that the spirit is the internal of man, and the body his external. Hence also it is manifest, that man after death is in like manner in active and sensitive life, and also in a human form, as in the world, but in a more perfect one.

CORRESPONDENCE OF THE TASTE AND TONGUE, AND ALSO OF THE FACE, WITH THE GRAND MAN.

4791. THE tongue affords entrance to the lungs and also to the stomach, thus it represents a sort of court-yard to spiritual things, and to celestial things; to spiritual things because it ministers to the lungs and thence to the speech, and to celestial things because it ministers to the stomach, which supplies aliment to the blood and the heart: that the lungs correspond to spiritual things and the heart to celestial things, may be seen, n. 3635, 3883, to 3896. Wherefore the tongue in general corresponds to the affection of truth, or to those in the Grand Man who are in the affection of truth, and afterwards in the affection of good from truth. They therefore who love the Word of the Lord, and thence desire the knowledges of truth and good, belong to that province; but with the difference, that there are some who belong to the tongue itself, some to the larynx and the wind-pipe, some to the throat, likewise some to the gums, and also some to the lips; for there is not the smallest thing appertaining to man, with which there is

not correspondence. That they who are in the affection of truth belong to that province, understood in an extended sense, has been given me to experience frequently, and this by their manifest influx now into the tongue, and now into the lips, when also it has been given to converse with them; and it was observed, that some also correspond to the interiors of the tongue and of the lips, and some to the exteriors. The operation of those who receive only exterior truth with affection, but not interior, and yet do not reject the latter, I was made sensible of by an influx not into the interiors of the tongue, but into the exteriors.

4792. Because food and nourishment correspond to spiritual food and nourishment, therefore the taste corresponds to the perception and the affection thereof. Spiritual food is science, intelligence, and wisdom, for from these spirits and angels live, and from these are also nourished; and they desire and have appetite for them as men who are hungry desire and have appetite for food; hence the appetite corresponds to that desire. And what is surprising, from that food they also grow up to maturity: for infants who depart this life, in the other life appear not otherwise than as infants, and also are infants as to understanding; but in proportion as they grow in intelligence and wisdom, they appear not as infants, but as advanced in age, and at length as adults: I have conversed with some who died infants, and they appear to me as youths, because they were then intelligent. Hence it is manifest what spiritual food and nourishment is.

4793. Inasmuch as the taste corresponds to perception and to the affection of knowing, of understanding, and

of growing wise, and the life of man is in that affection, therefore it is not permitted to any spirit or to any angel to flow into man's taste, for this would be to flow into the life which is proper to him. There are nevertheless vagabond spirits of the infernal host pernicious beyond others, who, in consequence of having been habituated in the life of the body to enter into man's affections with a view to his hurt, also retain that lust in the other life, and by every method study to enter into the taste with man; into which when they have entered, they possess his interiors, namely the life of his thoughts and affections; for, as was said, they correspond, and the things which correspond act as one. Very many at this day are possessed by those spirits; for there are at this day interior obsessions, but not, as formerly, exterior; interior obsessions are effected by such spirits; and what their quality is, may appear from attending to the thoughts and affections, especially to the interior intentions which they are afraid to manifest, and which are to such a degree insane with some, that unless they were restrained by external bonds, such as honor, gain, reputation, the fear of death and of the law, they would rush headlong into murder and rapine more than the obsessed; who and of what quality those spirits are, who obsess the interiors of such men, may be seen n. 1983. That I might know how this case is, it was permitted them to attempt to enter into my taste, which they also strove with the greatest exertion to effect, and it was then told me, that if they penetrated quite into the taste, they would also possess the interiors, by reason that the taste depends on those interiors by correspondence: but this was permitted only to the end that I might know how the case is in regard

to the correspondence of taste, for they were immediately driven away thence. Those pernicious spirits attempt more especially to loosen all internal bonds, which are the affections of what is good and true, of what is just and equitable, the fear of the Divine law, and the shame of hurting society and a man's country; and when these internal bonds are loosened, man is then obsessed by such spirits. When they cannot thus introduce themselves into the interiors by obstinate striving, they attempt it by magical arts, of which there are many in the other life altogether unknown in the world; by these arts they pervert the scientifics with man, and only apply those which favor the filthy lusts. Such obsessions cannot be avoided, unless man be in the affection of good, and thence in faith in the Lord. It was shown also how they were driven away, namely, when they thought they were penetrating towards the interiors of the head and brain, they were conveyed off by the excrementitious ways therein, and thence towards the externals of the skin; and it was seen that they were afterwards cast into a ditch abounding with loose (or fluid) filth. I have been informed that such spirits correspond to the dirty little holes in the outermost skin which is scabby, thus they correspond to scab.

4794. A spirit, or man after death, has all the sensations which he had while he lived in the world, namely seeing, hearing, smelling, and the touch; but not the taste, but instead thereof something analogous which is adjoined to the smell. The reason why he has not taste is, lest he should enter into the taste of man, and thus possess his interiors; also lest that sense should turn

him away from the desire of knowing and of growing wise, thus from spiritual appetite.

4795. From these things also it may be evident, why the tongue is assigned to a double office, namely to the office of administering to speech, and of administering to nourishment; for so far as it administers to nourishment, it corresponds to the affection of knowing, of understanding, and of being wise as to truths; wherefore also wisdom [*sapientia*] or being wise [*sapere*] has its name from relish [*sapor*]:* and so far as it administers to speech, it corresponds to the affection of thinking and of producing truths.

4796. When the angels present themselves visible, all their interior affections appear clearly from the face, and thence shine forth, so that the face is their external form and representative image: to have any other face than that of their own affections, is not given in heaven; they who feign any other face, are cast out from the society: thence it is manifest, that the face corresponds to all the interiors in general, both to the affections and thoughts, or to those things which are of the will and those things which are of the understanding with man. Hence also in the Word by face and faces are signified the affections; and by the Lord's lifting up his faces upon any one, is signified, that He pities him from the divine affection which is of love.

4797. The changes of the state of the affections appear also to the life in the face of the angels; when they are in their own society, then they are in their own face,

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* This observation, it is to be noted, applies to the *Latin* language, in which the author wrote, but not so to other languages.

but when they come into another society, then their faces are changed according to the affections of good and truth of that society; yet still the genuine face is as a plane, which is known in those changes. I have seen the successive variations according to the affections of the societies with which they communicated; for every angel is in a certain province of the Grand Man, and thus generally and widely communicates with all who are in the same province, although he is in the part of that province, to which he properly corresponds. I have seen that they varied their faces by the changes from one limit of an affection to another, but it was observed, that still the same face in general was retained, so that the ruling affection always shone forth with its variations; thus were shown the faces of the whole affection in its extension. And what is more wonderful, there were also shown the changes of affections from infancy even to adult age, by variations of the face; and it was given to know in adult age how much of infancy it had retained, and that this infancy was its very human itself; for with an infant there is innocence in the external form, and innocence is the human itself; for into innocence, as into a plane, love and charity from the Lord flows in. When man is regenerated and becomes wise, then the innocence of infancy, which was external, becomes internal: thence it is that genuine wisdom dwells in no other abode than in innocence, n. 2305, 2306, 3183, 3994; also that no one can enter into heaven, unless he has somewhat of innocence, according to the Lord's words, "Except ye become as infants, ye shall not enter into the kingdom of the heavens," Matt. xviii. 3; Mark x. 15.

4798. Evil spirits may also be known from their faces, for all their lusts or evil affections are inscribed on their faces; and it may also be known from their faces with what hells they communicate; for there are very many hells all distinct according to the genera and species of the lusts of evil. In general, their faces, when they appear in the light of heaven, are almost without life, being ghastly like those of dead bodies, in some cases black, and in some monstrous; for they are the forms of hatred, of cruelty, of deceit, and of hypocrisy; but in their own lumen among themselves, they appear otherwise from fantasy.

4799. There were spirits with me from another globe, (of which we shall speak elsewhere,) whose faces were different from the faces of the men of our globe, being prominent, especially about the lips, and moreover being free. I conversed with them concerning their manner of living, and the state of conversation among them: they said that they conversed among themselves chiefly by variations of the face, especially by variations about the lips, and that they expressed affections by the parts of the face which are about the eyes, so that their companions could thence fully comprehend both what they thought and what they willed; this also they endeavored to show me by an influx into my lips, through the various foldings and windings thereabouts; but I could not receive the variations, because my lips had not been initiated from infancy into such things; nevertheless I could perceive what they spoke by communication of their thought. But that by the lips speech in general may be expressed, appears evident to me from the manifold series of muscular fibres folded

together one with another, which are in the lips; if these were unfolded, and thus acted distinctly and freely, there might be presented there many variations, which are unknown to those, with whom those muscular fibres lie compressed. That such was the speech there, is because they are incapable of simulation, or of thinking one thing and showing another with the face; for they live with each other in such sincerity, that they conceal nothing at all from their companions, but they instantly know what they are thinking, what they are willing, also what is their quality, and likewise what they have been transacting, for acts performed, with those who are in sincerity, are in the conscience; hence at first aspect they may be discriminated by others as to their interior countenances or minds. They showed me, that they do not force the face, but let it forth freely, otherwise than with those who from youth have been accustomed to simulate, namely, to speak and act other than what they think and will; the face of these latter is contracted, so as to be prepared to vary itself as cunning suggests: whatever a man wishes to hide, this contracts his face, which from being contracted, is expanded when anything resembling sincerity is deceitfully brought forth. When I was reading in the Word of the New Testament concerning the Lord, the above spirits were present, and there were also present some Christians; and it was perceived that the latter cherished inwardly in themselves scandals against the Lord, and also that they willed tacitly to communicate them: the former, who were from another orb, wondered that they were of such a quality; but it was given me to tell them, that in the world they were not such in mouth but in heart; and

that there were also some who preach the Lord, although of such a quality; and on such occasions they move the vulgar to sighs and sometimes to tears from the zeal of feigned piety, not in the least communicating those things which are of their heart. At this they were amazed that such a disagreement of the interiors and exteriors, or of the thought and speech, can exist; saying, that they themselves are altogether ignorant of such disagreement, and that it is impossible for them to speak with the mouth and show with the face anything other than according to the affections of the heart, and that if it were otherwise, they should burst asunder and perish.

4800. Very few can believe, that there are societies of spirits and angels, to which each of the things in man correspond; also that the more societies there are, and the more in a society, the better and mightier is the correspondence; for in a multitude there is unanimous might. That I might know this to be the case, it was shown how they act and flow into the face, how into the muscles of the forehead, and into those of the cheeks, also into those of the chin, and throat: it was given to those who belonged to that province, to flow in, and then according to their influx, each of the things were varied; some of them also conversed with me: but they did not know that they were assigned to the province of the face, for it is concealed from spirits to what province they are assigned, but not from angels.

4801. A certain one conversed with me, who, at the time that he lived in the world, had known exterior truths of faith more than others, but still had not led a life conformable to the precepts of faith, for he had

loved himself only, and had despised others in comparison with himself, and had believed that he should be among the first in heaven; but because he was of such a quality, he could not have any other opinion concerning heaven, than as concerning a worldly kingdom. He, when he found in the other life, that heaven was altogether different from what he conceived, and that they were the chief who had not preferred themselves to others, especially who had believed themselves to be not worthy of mercy, and thus to be the last if estimated by merit, was exceedingly indignant, and rejected those things which had been of his faith in the life of the body. He continually attempted to offer violence to those who were of the province of the tongue; it was given me also to be very sensible of his effort for some weeks, and hence also to know who they are, and of what quality, who correspond to the tongue, and who they are who are opposed to them.

4802. There are also such spirits, who in some measure admit the light of heaven, and receive the truths of faith, and still are evil; so that they have some perception of truth, and likewise they eagerly receive truths, but not in order that they may live according to them, but that they may glory thence in seeming intelligent and sharp-sighted above others: for the intellectual of man is such that it can receive truths, but still truths are not appropriated to any but those who live according to them; unless man's intellectual were such, he could not be reformed. They who have been of this description in the world, namely, that they have understood truths, and yet have lived the life of evil, are also such in the other life; but there they abuse the

faculty of understanding truths to acquire dominion; for they know there, that by truths they have communication with some societies of heaven, consequently that they can be with the evil, and prevail, for truths in the other life carry with them power; but because the life of evil appertains to them, they are in hell. I have spoken with two who were such in the life of the body, who were surprised that they were in hell, when yet they persuasively believed the truths of faith. But they were told that the light with them, whereby they understand truths, is a light like that of winter in the world, in which objects appear in their beauty and with their colors, equally as in the light of summer; but still in that light all things are torpid, and nothing of pleasantness and gladness is presented: and that because the end of understanding truths had been for boasting, and consequently for the sake of themselves, the sphere of their ends, when it exalts itself towards the interior heavens to the angels there, by whom alone ends are perceived, cannot be endured, but is rejected; hence it is that they were in hell. It was told them further, that such formerly, above all others, were called serpents of the tree of science, because when they reason from life, they then speak against truths: and moreover, that they are like a woman, who is beautiful in the face, and yet emits a foul stench, who therefore is ejected from societies wherever she comes: such also, in the other life, when they come to the angelic societies, actually emit a stench of which even they themselves are sensible when they approach those societies. Hence also it may appear what faith is without the life of faith.

4803. It is worthy of relation, (what is altogether

unknown in the world,) that the states of good spirits and of angels are continually changing and perfecting, and that thus they are raised into the interiors of the province in which they are, and so into nobler functions; for there is in heaven a continual purification, and, so to speak, new creation: nevertheless, it is impossible for any angel by any means to arrive at absolute perfection to eternity; the Lord alone is perfect; in Him and from Him is all perfection. They who correspond to the mouth, continually wish to speak, for in speaking they find the highest degreee of pleasure: when they are perfected, they are reduced to this, that they do not speak anything but what is serviceable to their companions, to the common good, to heaven, to the Lord; the delight of so speaking is increased with them in the degree that the desire of regarding themselves in their speech, and of seeking wisdom from their proprium, perishes.

4804. There are very many societies in the other life, which are called societies of friendship: they are constituted of those who in the life of the body have preferred the delight of conversation to every other delight, and who have loved those with whom they conversed, not caring at all whether they were good or evil, if they were only entertaining; thus they have not been friends to good nor to truth. They who have been such in the life of the body, are also such in the other life, where they unite together solely from the delight of conversation. Many such societies have been with me, but at a distance, being seen chiefly a little to the right above the head: it was given to observe that they were present, by a torpor and dulness, and by privation of the delight in which I was, for the presence of such societies induces

those effects: for wherever they come, they take away delight from others, and what is wonderful, appropriate it to themselves, for they avert the spirits attendant upon others, and convert them to themselves, whence they transfer another's delight to themselves; and inasmuch as hence they are troublesome and hurtful to those who are in good, therefore they are driven away by the Lord, lest they should come near to the heavenly societies. Thence it was given me to know how much hurt friendship occasions to man as to spiritual life, if the person and not good is regarded; every one may indeed be friendly to another, but still he should be most friendly to good.

4805. There are also societies of interior friendship, which do not take away another's external delight and derive it to themselves, but take away his internal delight or blessedness arising from the affection of spiritual things: they are in front to the right nearly over the inferior earth, and some of them somewhat above; with those who are beneath I have occasionally conversed, and then they who were above in-flowed in common. They were such in the life of the body, that they loved from the heart those who were within their common consociation, and also mutually embraced them in brotherhood. They believed that they themselves alone were alive and in light, and that they who were out of their society were respectively not alive and not in light; and because they were of such a quality, they also thought that the Lord's heaven consisted solely of those few. But it was given to tell them, that the Lord's heaven is immense, and that it consists of every people and tongue, and that all are there who have been in the good of love

and of faith; and it was shown that there are in heaven those who have relation to all the provinces of the body as to its exteriors and interiors; whereas if they aspired further than to those things which correspond to their life, they could not have heaven; especially if they condemned others who were out of their society; and that in such case their society is a society of interior friendship, which is such, as was said, that they deprive others of the blessedness of spiritual affection when they approach them; for they regard them as not the elect, and as not alive, which thought communicated induces what is sad; and yet this sadness, according to the law of order in the other life, returns to them.

CORRESPONDENCE OF THE HANDS, ARMS, FEET AND LOINS WITH THE GRAND MAN.

4932. THOSE in the Grand Man who correspond to the hands and arms, and also to the shoulders, are they who are in power by the truth of faith from good; for they who are in the truth of faith from good, are in the Lord's power, for they attribute to Him all power, and none to themselves; and the more they attribute none to themselves, not with the mouth but with the heart, so much the greater power are they in; the angels are thence called abilities and powers.

4933. That the hands, the arms, and the shoulders correspond to power in the Grand Man, is because the strength and powers of the whole body and of all its viscera have to refer themselves to those; for the body exercises its strength and powers by the arms and hands.

Thence also it is, that in the Word, by hands, arms, and shoulders are signified powers. That this is signified by hands, may be seen n. 878, 3387; that it is signified by arms, is evident from many passages; as from these: "Be thou an arm every morning," Isaiah xxxiii. 2. "The Lord Jehovah cometh in might, and His arm shall rule for Him," xl. 10. "He worketh it by the arm of his strength," xliv. 12. "My arms shall judge the people," li. 5. "Put on strength, arm of Jehovah," li. 9. "I looked around, and there was none to help; therefore mine own arm brought me salvation," lxiii. 5. "Cursed is he who trusteth in man, and maketh flesh his arm," Jer. xvii. 5. "I have made the earth, man, and beast, by my great virtue, and by my stretched-out arm," xxvii. 5; xxxii. 17. "The horn of Moab is cut off, and his arm broken," xlviii. 25. "I break the arms of the king of Egypt; on the other hand I will strengthen the arms of the king of Babel," Ezek. xxx. 22, 24, 25. "Jehovah, break Thou the arm of the wicked," Psalm x. 15. "According to the greatness of thine arm reserve the sons of death," lxxix. 11. "Brought out of Egypt by a mighty hand and stretched-out arm," Deut. vii. 19; chap. xi. 2, 3; chap. xxvi. 8; Jer. xxxii. 21; Psalm cxxxvi. 12. From these passages also it may be evident that by right hand in the Word is signified superior power, and by sitting on the right hand of Jehovah is signified omnipotence, Matt. xxvi. 63, 64; Luke xxii. 69; Mark xiv. 61, 62; chap. xvi. 19.

4934. There has been seen by me a naked arm, bent forward, which had with it so great force, and at the same time so great terror, that I not only was struck

with horror, but seemed as if I might be crushed into an atom even as to inmosts; it was irresistible. This arm has been twice seen by me; and thence it was given to know, that arms signify strength, and hands power. There was also sensibly felt a warmth exhaling from that arm.

4935. This naked arm is presented to the sight in various positions, and according to the positions, strikes terror, and in such a position as is above described, terror incredible; for it appears as if it were able in an instant to break in pieces the bones and marrows. They who in the life of the body have not been timid, are nevertheless in the other life driven into the greatest terror by that arm.

4936. There have appeared occasionally [spirits] who had staves, and it was said that they were magicians; they are in front to the right a long way immersed deep in caverns; they who have been more mischievous magicians, are there immersed at a greater depth; they seem to themselves with staves, also by fantasies they form many kind of staves, and believe that by them they can do miracles; for they suppose potency to be in the staff, and this because staves are for the support of the right hand and arm, which by correspondence are strength and power. Hence it was evident to me, why of old they attributed staves to magicians; for the old Gentiles had it from the ancient representative church, in which staves, as well as hands, signified power, see n. 4876. And because they signified power, Moses was commanded, when miracles were wrought, to stretch out the staff, or hand, Exod. iv. 17, 20; chap. viii. 1 to

11, 12 to 18; chap. ix. 23; chap. x. 3 to 21; chap. xiv. 21, 26, 27; chap. xvii. 5, 6, 11, 12; Num. xx. 7 to 10.

4937. Infernal spirits also sometimes present a shoulder from fantasy, the effect of which is a repercussion of forces, yet they cannot pass over; but this is only for those who are in such fantasy, for they know that shoulder corresponds to all power in the spiritual world. By shoulder also in the Word is signified all power, as is evident in these passages; "Thou hast broken the yoke of his burden, and the staff of his shoulder," Isaiah ix. 4. "Ye thrust with side and shoulder, and smite with your horns," Ezek. xxxiv. 21. "Thou shalt rend for him every shoulder," Ezek. xxix. 6, 7. "That they may serve Jehovah with one shoulder," Zephan. iii. 9. "A boy is born to us, and the government shall be upon his shoulder," Isaiah ix. 6. "I will give the key of the house of David upon his shoulder," xxii. 22.

4938. They who in the Grand Man correspond to the feet, the soles of the feet, and the heels, are those who are natural; wherefore by feet in the Word are signified natural things, n. 2162, 3147, 3761, 3986, 4280; by the soles of the feet inferior natural things; and by the heels the lowest natural things. For celestial things in the Grand Man constitute the head, spiritual things the body, and natural things the feet; they also follow in this order: celestial things likewise, which are supreme, terminate in spiritual things, which are middle, and spiritual things in natural, which are the last.

* * * * * * * *

4944. They who come out of the world from Christian lands, and have led a moral life, and had somewhat

of charity towards their neighbor, but have had little concern about spiritual things, for the most part are sent into the places beneath the feet and the soles of the feet; and are there kept, until they put off the natural things in which they have been, and are imbued with spiritual and celestial things as far as they can be according to the life; and when they have become imbued with these, they are elevated thence to heavenly societies; I have at times seen them emerging, and their joy at coming into heavenly light.

4945. In what situation the places beneath the feet are, has not as yet been given me to know; they are very many, and most distinct among themselves; in general they are called, the earth of lower [things or spirits.]

4946. There are some who in the life of the body have imbibed the persuasion, that man ought not to concern himself about those things which are of the internal man, consequently spiritual, but solely about the things which are of the external man or natural, by reason that interior things disturb the delights of their life, and cause what is undelightful. They acted upon the left knee, and a little above the knee on the fore-part, and also upon the sole of the right foot. I spoke with them in their place of abode; they said that, in the life of the body they had been of the opinion that only external things were alive, and that they did not understand what the internal was, consequently that they knew natural things, but not what was spiritual; but it was given me to tell them, that thereby they shut out from themselves innumerable things which might have flowed in from the spiritual world, if they had acknowledged interior things, and so had admitted them into

the ideas of their thought. And it was further given me to tell them, that in every idea of thought there are things innumerable, which do not appear before man, especially the natural man, but as one simple thing, when yet there are indefinite things that flow in from the spiritual world, which cause with the spiritual man superior intuition, whereby he can see and also perceive whether a thing be true or not true. And whereas they doubted concerning this, it was shown them by living experience; one idea was represented to them, which they saw as one simple idea, consequently as an obscure point, (such a thing is easily represented in the light of heaven); when that idea was unclosed, and at the same time their interior sight opened, there was then manifested as it were a universe leading to the Lord: and it was said, that so it is in every idea of good and truth, namely, that it is an image of the whole heaven, because it is from the Lord, who is the all of heaven, or that itself which is called heaven.

4947. Beneath the soles of the feet also are they, who in the life of the body have lived to the world and to their own inclination and taste, delighted with such things as are of the world, and who have loved to live in splendor, but only from external cupidity or that of the body, not from internal or that of the mind (*mens*); for they have not been proud in spirit (*animus*), in preferring themselves to others, although advanced to dignities: in so living they have acted from the body; wherefore such have not rejected the doctrinals of the church, still less have they confirmed themselves against them; in their heart they have said concerning them, that it is so, because they who study the Word know it.

With some of this character, the interiors are open towards heaven, into which interiors are successively inseminated heavenly things, namely, justice, probity, piety, charity, mercy; and they are afterwards elevated into heaven.

4948. But they who in the life of the body have thought and studied nothing else from their interior, than what relates to self and the world, have closed to themselves every way or every influx out of heaven; for the love of self and of the world is opposite to heavenly love. Of these, they who have lived at the same time in pleasures, or in a delicate life conjoined with interior cunning, are under the sole of the right foot, but at a considerable depth there, thus beneath the earth of lower [things or spirits], where the hell of such is; in their dwellings there is nothing but filth; they seem also to themselves to carry filth, for it corresponds to such life: the stench of different kinds of filth is smelled there according to the genera and species of their life. Several have their abodes there, who in the world have been among the more celebrated.

4949. There are several who have abodes under the soles of the feet, with whom I have occasionally spoken: I have seen some of them in the attempt to ascend, and it was also given sensibly to feel their attempt, and this even to the knees, but they fell back again; in this manner it is represented to the sense, when any are desirous of rising from their own abodes to those which are higher, as these were desirous of rising to the abodes of those who are in the province of the knees and thighs. I was told that such are they who have despised others in comparison with themselves; wherefore also they

wish to emerge, and not only through the foot into the thigh, but also if they were able, above the head; yet still they fall back again. They are in a certain kind of stupidity, for such arrogance extinguishes and suffocates the light of heaven, consequently intelligence; wherefore the sphere which encompasses them appears as mere dregs.

4951. Beneath the heel, somewhat more backwards, is a hell at a great depth, the intermediate space appears as if empty; in this hell are the most malicious; they clandestinely explore minds (*animos*) with a view of hurting, and clandestinely lay snares that they may destroy; this had been the delight of their life. I have frequently observed them: they pour out the poison of their malice against those who are in the world of spirits, and stir them up by various stratagems; they are the interiorly malicious; they appear as it were in cloaks, and sometimes otherwise. They are often punished, and are then let down to a greater depth, and are veiled as it were with a cloud, which is the sphere of malice exhaling from them; out of that depth at times a tumult is heard as of a general carnage. They can induce others to weep, and can also strike terror; this they have become imbued with in the life of the body, in consequence of being with the sick and simple, for the sake of obtaining wealth, whom they have constrained to weep, and thus have moved to pity; and if they have not obtained their ends in this way, they have struck terror. Most of them are such as have in this manner, for monasteries, plundered many houses. There were also observed some in a middle distance, but these ap-

pear to themselves to sit as in a chamber, and to consult; they are also malicious, but not in that degree.

4952. Some of those who are naturals, have said, that they know not what they should believe, because a lot awaits every one according to his life; and also according to his thoughts from confirmed principles; but reply was made them, that it was sufficient for them if they believed that it is God who governs all things, and that there is a life after death; and especially if they lived not as a wild beast, but as a man, namely in love to God, and in charity towards the neighbor, thus in truth and in good, but not contrary to them. But they said, that they did so live; but reply was again made, that in externals they appeared so, when nevertheless, had not the laws opposed, they would have invaded every one's life and property with more fury than wild beasts. They again said, that they did not know what charity towards the neighbor was, nor what the internal was; but reply was made them, that they could not know these things, because the love of self and of the world and external things had occupied all things of their thought and will.

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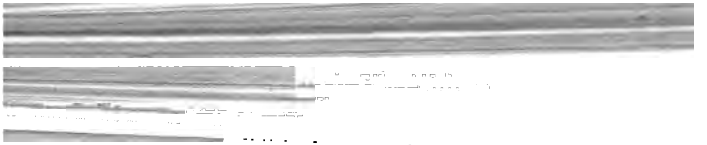

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